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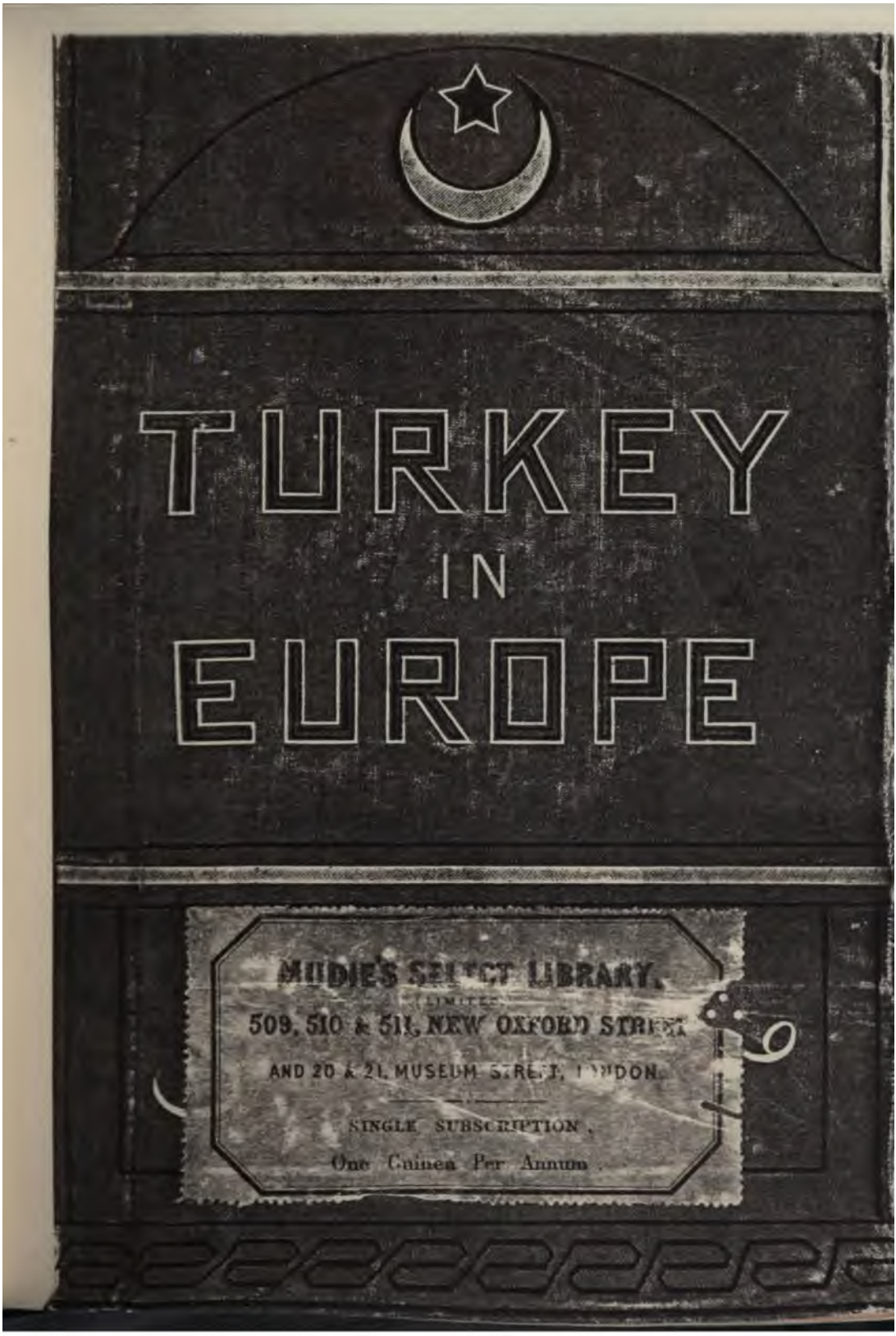
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TURKEY IN EUROPE.

BY

JAMES BAKER, M.A.,

LIEUTENANT-COLONEL AUXILIARY FORCES,

Formerly 8th Hussars.

WITH TWO MAPS.

SECOND EDITION.

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PREFACE.

It was asserted, I believe by Sydney Smith, that "no man in England must presume to express an opinion of his own upon any subject unless he has an income of at least £3,600 a year.

If that sum is required for the right of independent expression of opinion, what would be the necessary income for acquiring the right of producing a book? That interesting arithmetical problem may safely be confided to the care of the Civil Service Commissioners; but while it remains unsolved I seize the opportunity to place upon paper my experiences of Turkey in Europe, in the hope that in these days when so much interest is felt in that unhappy country any personal knowledge of the land and people may have some attractions and be of some service.

Travelling is but a selfish gratification if the knowledge acquired by it is confined to the traveller, and it seems to me to be a duty which he owes to the public to reflect to the best of his ability his experience of the countries and peoples he has visited.

As a passport to my reader for presuming to write *ex cathedrâ*, I may state that I have travelled

on horseback for over a thousand miles through Turkey in Europe, besides many hundreds of miles along the coast in boat and steamer, and I have resided in the country off and on for three years. In other respects I have been so circumstanced as to be brought into contact with officials, both foreign and native, of all grades, which has necessarily afforded me the opportunity of acquiring much valuable information.

The short acquaintance I had with Constantinople during the Crimean War enables me to compare the general aspect of that beautiful city then and now; but it has been asserted that Paris is not France, and with still greater force may it be said that Constantinople is not Turkey, for a residence in the latter capital without visiting the interior would create a very erroneous impression of the people.

It is a country where it is extremely difficult to obtain accurate information in consequence of the either pro or anti-Turkish proclivities of the informants.

I remember, for example, upon one occasion asking a resident of many years' standing—a very clever man, but a Philottoman—his opinion of the integrity of a certain pasha, who held a very important government post, and I received in answer such a glowing description of the virtues of the old Turk that I instinctively raised my eyes to his shoulders in search of the budding of angelic wings, but on turning to another resident of equally long standing, but a Turcophobist, and putting the same question, I

received a reply which made me turn my inspection to the pasha's slippers in search of the cloven foot. The truth lay probably midway between these extreme opinions—that is to say, that the pasha had been known to do many just and praiseworthy acts, but that he, at the same time, acknowledged the efficacy of *backshish*.

It is this mixture of poison with the pure fluid which produces—according as either one or the other has been most tasted—the divergence of opinion so common to the country.

It was a doctrine of Confucius that "True virtue consists in avoiding extremes;" and in the following pages I shall do my utmost to profit by this instruction, in order that the Turk may be weighed fairly in the balance.

A very few years ago, the general public knew as little of the interior of Turkey and of its affairs as of Timbuctoo; but the events of the last few years have created a special interest in the country, which has happily made its subjects better known to the world, and the greater the true knowledge in that direction the better it will be for the Turk.

Such broad and sweeping condemnation is made of the whole nation by those who only gain their information second-hand, and the character of the Turkish people is so mixed up by them with that of Turkish officials, that to any impartial man who is well acquainted with the country the injustice is frequently so glaring, that it rouses his indigna-

tion at the absence which is exhibited of common justice and fair play, qualities of which Englishmen are especially and justly proud. Even the Turkish Government is so frequently denied any credit for what it has done, and is so often blamed for that which it has not done, that those who in their hearts condemn it are, for the sake of fair play, ranged on the side of its defence.

It is impossible for any person, and especially one who is resident in the country, to close his eyes to the shortcomings of the Turkish Government, but so much the more should all Turkish subjects be pitied; and when humanity is concerned I cannot understand why any distinction should be made between the Turkish and Christian peasant, except it be from sectarian idiosyncrasies, which are so uncharitable that they become unchristian.

There are other countries where the government officials are quite as venal as those of Turkey, and yet those countries advance in progress and civilisation. Russia stands out pre-eminent in that respect; but in Turkey, to venality there is added an apathy in administration which is fatal to progress. Her sins of omission are even greater than those of commission.

It is useless to make more laws: those which now exist are admirable, as well as the organisation of the machinery of government; but what is wanted is an honest and active administration.

In judging of Turkey, we must remember that there is a foreign Power always ready and anxious, not only

to misrepresent her, but to place every possible impediment in the way of her progress. It is useless to shut our eyes to this fact: it is patent to any one who lives in Turkey, and to any one who chooses to study the history of that country for the last fifty years.

In the following pages I lay before the reader my experience of Turkey and her people as I actually found them. I trust that the account which I give, imperfect though it is, may yet help to dispel many of the clouds of misconception which envelop that unfortunate and well-abused country.

April, 1877.

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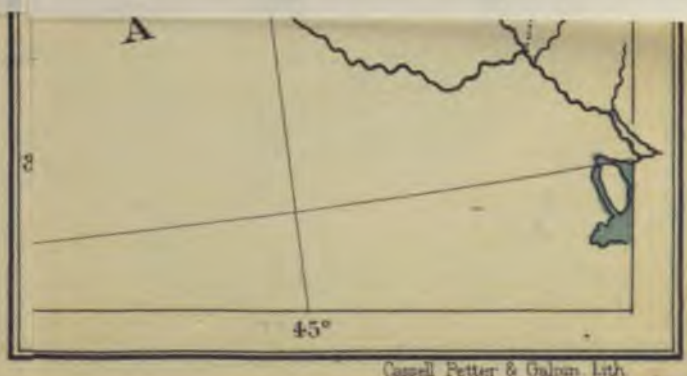

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TURKEY IN EUROPE.

CHAPTER I.

THE VOYAGE OUT.

From Liverpool to Constantinople—My Fellow-passengers—A Strange Hobby—First View of Troy—The Golden Horn—I am seized upon by Far Away Moses—Capabilities of the Turkish Porters—Comparative Merits of the Pera and Therapia Hotels—Trips on the Bosphorus—"Fire"—Variety of Nationalities—An Ethnological Pill—Race and Religion.

A VARIETY of causes, acting upon a nomadic nature, impelled me in the year 1874 again to "move on," and on this occasion in a direction which led through Turkey in Europe.

Travellers in that country had boldly asserted that there were no roads. I therefore provided myself with all the necessary paraphernalia for leading a gipsy life; and thinking it prudent not to be separated from my baggage, I selected the sea-route to Constantinople by the Cunard steamers from Liverpool.

In travelling through unfrequented countries it is, generally speaking, unadvisable to take an English servant, as they are so accustomed to luxuries that they are neither able nor willing to adapt themselves to the vicissitudes of a campaign life, and it too often happens that the master has to attend to the wants of his servant instead of the servant assisting the master. This difficulty may, however, be sometimes overcome by taking some well-known lad, who is apt to learn

quickly, and who, like a piece of soft clay, can be moulded at will. I therefore selected a Cheshire boy, who had been some time in my service, and who had never left the neighbourhood of his native village; and although he accompanied me through all my travels, he was never heard to grumble. In time he learned to make himself most useful, and having acquired the Turkish language with amazing rapidity, he soon became a great favourite with all classes of natives, whether Christian or Musulman. In alluding to him I shall always designate him as John.

The 27th of June saw us, "bag and baggage," on board a splendid vessel of nearly 2,000 tons burden, and steaming away from Liverpool on one of those lovely summer days which seem to have been specially created to thaw the icy English nature produced by March east winds and fogs.

As we glided along the coast over a perfectly calm sea, familiar places kept rising into view, and formed, as it were, a panoramic history of pleasant epochs of my life. Leaning over the side, I had given myself up to reverie and idleness, when I was suddenly and roughly awakened by a sailor dropping a coil of rope upon my unfavourite toe. Why will sailors do this? I have noticed that on board ship no sooner does an unsick passenger sit down to make himself comfortable on deck, than some intruding tar immediately becomes seized with all the industries, and commences polishing, rubbing, and advancing with an oiled rag, until the passenger has to move, but only again to submit to a similar attack, until he is driven in despair to his bunk below, there to bury his head in the pillow, and to reflect upon the laws of motion and their relation to the digestive organs.

My fellow-passengers were easily counted, as they consisted only of an Armenian male, and a real live Anglo-Saxon in the literal sense of the word, for his father was English and mother Saxon.

The passage was monotonous, and calmer than most sea-voyages. The ship was admirably appointed, both as to officers and men, and the food was of that British type which recognises merit in quantity rather than quality. The wines were extremely bad, and, of course, extremely expensive.

The chief officer was quite a curiosity in psychology. He was one of those characters which would have stuck upon the imagination of Dickens like a limpet upon a rock, and would have afterwards been immortalised in one of his novels.

A hard-headed Scotchman, a first-rate sailor and navigator, he, like many other people, had his craze, which consisted in looking down with lofty contempt upon such deluded mortals as supposed that light was derived from the sun! Yet he gazed at that luminary day after day as he took its meridian altitude, and was obliged to temper his vision with the usual piece of dark-coloured glass.

I endeavoured to reason with him on the subject, but found his mind quite impenetrable to argument. You might as well have attempted to engrave a piece of glass with a feather.

"But how," I asked, "do you account for light, if it is not derived from the sun?"

"Weel," he said, "it just comes from the eer; but yer will be knowing all about it some day."

He was of a taciturn nature, but of the few remarks which he did make, the usual one was—"Weel, and so yer think that light comes from the sun, do

yer? Weel, weel; ha! ha!" and he would turn away with a contemptuous chuckle.

When not on duty, or eating, or sleeping, all his spare time was occupied in bringing forth mysterious sounds, as of the trickling of water through a pipe, from that exceedingly windy instrument called a flute; and the captain informed me that he had known him for twenty years, and that he had always fondled that flute, but had not yet arrived at a tune. Yet this man was a clever sailor and a most dependable officer. He stands out as a brilliant example of a man with a fixed idea; and it would be an interesting scientific study to endeavour to show how it comes that his mind has the power of observing cause and effect generally, but not upon that particular object which naturally has such a powerful effect upon the senses.

We touched for a few hours at Gibraltar and Malta, and in like manner at Syra, a busy and thriving Greek town, which looks from the sea like a great pile of white hat-boxes. It possesses historical interest as the legendary birthplace of Achilles, and our visit was an appropriate preparation for the view of the plain of Troy on approaching the Dardanelles.

On an after occasion I had the pleasure of visiting ancient Troy and the excavations of Dr. Schliemann, under the kind and learned guidance of the late Mr. Frederick Calvert, a gentleman deeply respected and regretted by every class of native in the whole neighbourhood. The influence which he had obtained over the people was most remarkable, and it may be taken as an example of the possibility of uniting all classes of Turkish subjects in ready obedience to a single will when once a feeling of confidence is established. Mr. Calvert had a large farm in the immediate neighbour-

hood of Troy, and he was surrounded by Greeks, Osmanlis, and Youruks, the descendants of the Abassides Turks, who in their nomad wanderings spread over Asia Minor. The Youruks are a wild and lawless race, but they were ready to assist Mr. Calvert in any way that lay in their power. He was a sort of patriarch amongst both Christians and Musulmans, and all looked to him for advice. He was ever ready to attend at the bed of sickness, and his skill in medicine was such a great boon to the people, that the doors even of a harem were thrown open to obtain the advantage of his medical treatment. Wherever he appeared, there the faces of the people immediately lighted up with a kindly welcome, and it seemed as though they could not sufficiently express the gratitude and respect they felt for him. His bailiff and all the farm-labourers were Greeks, and he informed me that he found them most honest and industrious; they certainly seemed to work with a will.

On the supposed site of ancient Troy four separate sets of buildings are piled one above the other like the houses children make with a pack of cards; but it is a stretch of the imagination to designate them as *cities*. The whole area upon which they stand does not cover an acre of ground, but the superposition of the buildings is most curious and interesting.

Each town, if we may so call it, can be distinctly traced one above the other, as well as the charred remains of the fire which must have been the cause of their successive destruction at great intervals of time. It would almost seem, from the appearance of the remains, that one town was built upon the rubbish which covered the ruins of the houses below, under the supposition at the time that it was a

natural foundation, and in ignorance of the busy world which in former ages had existed beneath the new buildings. Dr. Schliemann cut a section from top to bottom through the hill or mound which contains all four towns, and consequently laid them bare to view. In some of the houses may be seen the great earthenware jars which were used for keeping the household stores, and the eye is attracted by numerous small and smooth dark stones dotted about here and there in the earth, and which prove, on closer inspection, to be the hand-stones used by the women for grinding corn. They are of a shape which places them prior even to the ancient period when circular hand-stones were used for a similar purpose.

From the remains of pottery found in the lowest town, it is supposed that the inhabitants were in a higher state of civilisation than those of the town immediately above it, and who lived—who can say how many ages afterwards? A long white line about a foot in depth proves to be formed of the cockle-shells thrown away by the inhabitants, who were evidently partial to that kind of shell-fish. The fourth or uppermost town was without doubt that of new Troy; and many remains of magnificent white marble columns attest an age of advanced art, and stand out in strong contrast to the comparatively rude buildings which lie below.

As the eye turns from one to the other, the mind dwells in wonder upon the countless ages which have intervened between the busy throng and daily task in each town, and I was forcibly reminded of that passage of the Koran which says, "Each nation hath its allotted term; when the term has arrived, man is powerless to hasten or retard it."

I will not touch upon the controversy as to the site of ancient Troy, which is so exhaustively discussed in Dr. Schliemann's work, but return to the Dardanelles to pursue my journey.

Daybreak of the fifteenth day from leaving Liverpool revealed the beautiful domes and minarets of the capital of the Sultans, rising above a sea of mist like jewels on a bed of down. Soon the white was turned to pink as the rays of the sun added their glory, the tall dark cypress-trees loomed out like gaunt giants, the mist grew into forms, and as the vessel glided on, the capital of the old Byzantine Empire was revealed in all its grandeur.

Time here, as elsewhere, had wrought a change. Large blocks of picturesque Oriental buildings, which I remembered to have seen during the Crimean War, were gone, and in their place there stood great, ugly, modern edifices, devoid of all pretensions to architectural beauty, and which destroyed the general effect of Oriental scenery. They seemed to say, "Look at us! We are the produce of the Hatt-i-humayoun, the Hatt-i-cherifs, and the Iradets! We are Stamboul reformed upon a Western model!"

They might well be accepted as fit symbols of the reformation. They are modern, ugly, and imperfect imitations of Western edifices, and, in conjunction with the older and Eastern style, look out of place. The very cypress-trees seemed ashamed of the *parvenus*, and, as if to complete the desecration of the beauties of the Bosphorus, innumerable small steamers were puffing their black smoke in every direction, and destroying all possibility of romance by suggesting recollections of the Thames.

But this is progress! I could not help picturing

some white-bearded old Turk, just ruined by speculating in the bonds of his country's debt, yet calmly gazing from his balcony over the scene, and as he thought of the days of his youth, when his country owed no man aught, and the Osmanli went his way in peace, he might syllogise in this wise:—

"The Frank hath said that progress benefits mankind. This is progress: therefore I am benefited. Marshallah! the Ghiaour is a base infidel and a dog."

The traveller, on his arrival at Constantinople, will be surprised to find the number of Eastern acquaintances he possesses, even though he may never have visited that city. No sooner is the ship free of the health officer than a human tide of nations pours on board, and he is assailed by a perfect babel of voices.

"How d'ye do, sir? All right, sir. I know you very well. You know me, sir; I'm Far Away Moses. I've been expecting you for long time, sir. All right, sir; come along." "I'm Demetri, sir. British Consul sent me for you, sir. All right, sir. Where's your luggage, sir? Come along."

If the traveller is wise, he will immediately show a proper respect for his Old Testament by selecting Far Away Moses, at once confiding himself to his care. The rest will then drop off like satisfied leeches, and he can quietly and confidentially confer with his new Hebrew friend, who had been so long and anxiously expecting his arrival. He will then discover that it is a case of mistaken identity; that Far Away Moses mistook him for his good friend Captain Spendaway, whose testimonials he produces, together with many others, and assures the traveller that he will serve him as a faithful dragoman to the full as well as he served his former masters.

As he places his foot upon Turkish soil, the

traveller will be at once initiated into the mysteries of backshish.

Far Away Moses will have provided him with either a boat or caique in which to glide over to a neighbouring customs landing. Forthwith the important custom-house official appears, and looks partially satisfied on seeing Far Away Moses, and the satisfaction is completed as that individual places a coin in the official's hand.

The official goes to one of the trunks, looks doubtfully at it, and then feels it outside, somewhat in the way that a connoisseur would pinch a fat ox. It is enough! Whatever doubt there might have been upon his mind as to that trunk containing taxable articles has vanished, and the luggage is free to pass. The traveller must not suppose that this has been an expensive operation. The dignified official is a Turk, and by the law of the Koran all the faithful are equal; and therefore his dignity is not ruffled by accepting a dirty sixpence, any more than an ordinary hamal, or one of our own faithful "railway porters."

Far Away Moses now proceeds to call some of the justly celebrated Turkish hamals, or porters, to carry the luggage to the hotel.

If the traveller has only two large and exceedingly heavy trunks, a large bag, a gun-case, a bed, and a few odds and ends of articles, *one* hamal will be sufficient; but if he has as much luggage as would load an ordinary English cart, then he will require two of these men. The weight which they can carry is really marvellous. I had a large deal case containing ammunition besides many other ponderous articles, which was so heavy that I was doubtful whether two men would be able to carry it up the steep streets of Galata.

To my astonishment, it was placed upon the back of one hamal, and on the top of it a heavy portmanteau!

I thought of the Society for the Prevention of Cruelty to Animals, but my pity was misplaced, for the hamal, without being asked to do so, took up my leather bag in one hand as he moved away with his wonderful load, and seemed to think nothing of it.

I should strongly advise a visitor to Constantinople during either the spring or summer months, not to go to the Pera hotels, as they are dear and offensively odoriferous. At Therapia there is an excellent hotel on the edge of the Bosphorus, and commanding much of its lovely scenery. I stopped there three days. The *table d'hôte* was good, the breakfasts and all the meals ample. I drank the wine of the country, which is given gratis, and which, mixed with water, is most wholesome and refreshing, while, taken pure, it is sufficiently inebriating to those who may happen to be given to strong drinks.

On leaving the hotel I asked for my bill, and the simplicity of the document quite gave me a shock, for I thought there must surely be some terrible after-reckoning; but no, it ran thus: "To three days' board and lodging, 45 francs."

Let it be recorded in golden letters that the landlady of this establishment is English, and her name is Mrs. Petala.

Comfortable steamers ply between Therapia and Constantinople for the sum of fourpence, and the trips backwards and forwards along the smooth and beautiful waters of the Bosphorus are most enjoyable. In short, by this means all the sights of Constantinople can be seen by day, and the pure air and charms of the Bosphorus enjoyed by night.

A trip in one of these small steamers affords a good idea of the great stride which of late years has been made in Turkey by relinquishing many of the prejudices of custom.

Almost every nation and religion are sometimes represented amongst the passengers of one steamer, and although the fore part of the deck is reserved for Turkish and Christian women, yet the former, with their thin yaskmaks, or veils, jostle and mix with the Ghiaours on entering and leaving the vessel—a possibility which would not have been even dreamt of thirty years ago. Again, in the streets of Constantinople the ladies of the harem may be seen driving about in their handsome broughams to do their shopping, and with their faces enveloped with so thin a yashmak that, like a slight cloud over the sun, it but tempers the brightness which lies behind.

In their private life also a marvellous change of custom has occurred.

They are for the most part decked out in the latest Paris fashions, instead of the Turkish dress, and they delight to receive the visits of English and other foreign ladies—an innovation which a few years ago was of very rare occurrence. When once the stone is set rolling, who can say where it will stop? and a few years more may see afternoon teas in Turkish harems a favourite *réunion* for both sexes. Inshallah! it will come to pass.

A visitor to Constantinople, if he remain for a few days, is almost sure to hear the cry of "Yanghen var," or "Fire," as one occurs about every week.

I will not assert as a fact what was told me as such, namely, that the whole of Constantinople is burnt down every twenty years by means of weekly fires,

but the destruction in this way must be very great. During my stay there, upwards of two hundred and fifty houses were burnt in one day, notwithstanding the active and very efficient exertions of the fire brigade; but the streets are so narrow, and so much wood is used in the construction of the houses, that it is exceedingly difficult to check the progress of the flames in a high wind.

As I was looking at the wreck of the fire, I observed a Turk quietly poking with a stick amongst the ashes of what had once been a house, as though he was seeking for something. I found that he was the owner of the building, which had contained all that he had in the world, and that he was literally standing by the complete wreck of his whole fortune. He did not, however, exhibit any signs of grief or dejection, and to my inquiries as to what he intended to do, he replied that his misfortune had been "written upon his forehead," that God was merciful, and would provide for the future. He was right, for the Turks are exceedingly charitable to each other, and are ever ready to assist a distressed Musulman. Another good trait in the character of these "anti-human specimens of humanity" was manifested on this occasion.

From amongst the crowd a barefooted boy, who, *gamin* like, was scrambling over the ruins in search of spoil, suddenly uttered a piercing cry, and rushed shrieking over the ruins until he fell. Several Turks ran forward to his assistance with every sign of commiseration, but the Christian Pharisees passed heedless by, and merely shrugged their shoulders. The poor boy had walked into the red-hot embers, which had almost burnt off the soles of his bare feet.

The fire of fires was that of 1870, when upwards of three thousand houses were burnt to the ground.

One of the most interesting sights for a visitor to Constantinople is to stand on the bridge of boats between Galata and Stamboul, and watch the crowd of many nations that passes before him. It seems as though all the nations of the universe had agreed to meet and here mingle in a common stream; and this leads me to consider the various races which inhabit the country through which we are about to travel. To gain an intimate knowledge of Turkey in Europe and her peoples, it is absolutely necessary to examine whence and how the great variety of nations came to be there, for no country in Europe, excepting, perhaps, Transylvania, exhibits such marked and distinctive characteristics of many of the races of the world.

The population of Turkey is made up of a variety of nations, scattered over the whole country, and yet forming themselves into groups according to the number of units they contain. No locality can be found where the population is exclusively of the same nationality, but a rival race crops up here and there and jostles its neighbour. We find, for instance, a quarter where the majority of the population is Bulgarian, but amongst them in considerable numbers are Turks, Greeks, Circassians, and Gipsies. In another quarter the majority are Albanians, but they again have to bear the friction of Bulgarians, Wallachs, Greeks, and Turks; and so on all over the country. Each of these nations has a separate language, religion, and customs; and it therefore follows that the difficulty of governing the mass lies in a direct ratio to the number of races represented in it; and when it is borne in mind that in

Europe alone no less than eight distinct nationalities, each with a considerable population, and several others of smaller degree, can claim the rights of Turkish subjects, some idea may be formed of the obstacles in the path of good government in Turkey.

As we shall have to consider the circumstances which have rooted these various peoples in the land, it will be well if, in the first place, we determine what we actually mean by the term "race."

Taken in the abstract, as when we speak of the "human race," there can be no difficulty in defining our meaning; but when we come to deal with what we call races of men, and seek to determine their source, we at once find that the single thread we are endeavouring to trace to its end is but the strand of a larger cord, which again becomes entwined as a part of a still larger rope. Thus we find two antagonistic races side by side; the one we call Turk, and the other Bulgarian, but when we trace them to their source they merge one into the other; and so it is with others. There is no doubt that the cause of this effect may be traced to that great tide of emigration which has flowed from East to West as far back as history affords us knowledge of the human race until the present day, but which appears now to be at the flood, and to be about to ebb in the contrary direction. The tide has flowed from China across Asia, Europe, and America, until it has arrived at California and completed the circle. But we now, for the first time, see a strong tendency to an Eastern emigration in the hundreds of thousands of Chinese who are pouring into California, and the increase is so rapid that it bids fair to rival the tide coming from the opposite direction. The

Americans are making strenuous efforts to check this Chinese immigration, and it will be interesting to watch their effect.

The great Aryan race, starting from India, overran Europe and part of Africa, leaving colonies here and there according as the soil or climate attracted them. These colonies, seizing, probably, the women of the *autochthones* of the various countries, grew in course of time and expanded. The effect of climate and pursuits gradually altered the character as well as the appearance of the immigrant populations. Conquest, again, introduced new blood and new languages, separate despotisms welded the units of the separate parts into separate masses, and in such manner were formed the germs of most of the races of Europe. When, then, we speak of a race of men, we do not mean that it has existed from all time on the soil upon which it lives, nor that it inherits the attributes of a single pair, but that it is an ancient family of men of marked characteristics, though their pedigree may be uncertain.

A very powerful factor in maintaining the purity of a race is religion, which, from its strongly conservative tendency, generally prevents one sect marrying into another of a different creed. This is specially manifest in Turkey, where a village may frequently be found inhabited by pure Turks, and near to it another occupied by Bulgarians. They have been neighbours for nearly 400 years, and yet each keeps its distinctive character. The one is Mahommedan and the other Christian; but give them the same religion, and a century would probably amalgamate them into one people.

The effect of religion upon race sometimes gives rise to very erroneous ideas as to nationality. For

instance, in Bulgaria every Mahommedan village is called Turkish, and it is commonly supposed that the inhabitants are Turks, whereas, in point of fact, they are Bulgarians, who were converted or perverted at the conquest of the country. It is the same in Bosnia: the Turks of that country are, for the most part, Mahommedan Slavs, who at the conquest adopted the religion of the conquerors in order to escape from persecution. It is interesting to note the change which difference in religion has produced upon people of the same race, and living upon the same ground. The inhabitants of a Bulgarian Mahommedan village differ in many respects from their neighbours of the same race who are Christians; the former lose the high cheek-bones and square faces of the latter, probably from intermarriage with Circassian and Turkish blood. They are also cleaner in their persons and general habits, and, it must be acknowledged, more truthful and sober.

It is not my intention to attempt a learned disquisition on ethnology, or to trouble the reader with detailed lists of tribes which have grown into nations, and of others which have been blotted out; but it will be apposite to the subject to take a general view of the sources from which has flowed the nation whose acquaintance we are about to make. To do this we must carry back our thoughts to those earliest dates of history whose pages have been filled by the studies of philologists, and by these we find that nearly all the present races of Europe are what is called Indo-European or Aryan; and that the people who composed the great stream of immigration were of sedentary rather than nomadic habits. Where nature offered attractions and advantages there they halted, and these "tillers of the land" colonised until they overflowed to further genial

soils. But even at that far-distant period we cannot suppose that they found the land a silent waste, and that they quietly took possession of ground which no man had ever trod; on the contrary, it is far more probable that the new-comers won their way step by step with sword or club in hand.

The conquered aborigines who were not put to the sword, or made slaves as men, or wives as women, would probably fly before the advancing hosts, and seek refuge and safety in the natural defences of mountain ranges. Accordingly we find remnants, even in the present day, of ancient peoples who stand alone and cannot be classified with any others, and as these nations are discovered in mountainous districts, such as the Iberians of Spain, the Libyans of the Atlas, and many of the tribes of the Caucasus, we may indulge in the probability that they represent the remnants of the aborigines who were conquered by the Aryan or Indo-European host, and fled before them. In this westward march of the "noble family" of Arya two great roads were open—one through Chorazan and Modern Russia, and thence to the shores of the Black Sea and Thrace; another from Armenia across the Caucasus to the Danube, or by way of Asia Minor to southern Thrace and Greece; and upon these tracks our ancestors, as well as those of most of the races of Europe, must have made their westward march, or as Müller so graphically describes it, the first ancestors of the Indians, the Persians, the Greeks, the Romans, the Slavs, the Celts, and the Germans were living together within the same enclosure, nay, under the same roof, and two kinds of British subjects, the Indian Sepoy and the English soldier, now find that they are speaking a common language.

Here, then, we have some of the first known stock of man spread over the land called Turkey, wedded to the aborigines, whoever they might be, and thus they passed their centuries, and grew in history to Thracians, which split asunder into tribes, which in their turn grew to nations, as Dacians, Getæ, Odrysians, Pierians, &c.

So much for the Aryan strand of the human rope; but there is another which has a firmer tie upon this land of Turkey. To trace it we must again travel eastwards, far away to the great watershed of Asia, that large elevated plateau which begets the rivers which find their way through fertile valleys, north, south, east, and west unto the sea. There is the land of Tura, of "swift horses," rich pasturage, and bracing air, and it was here the Turk and Bulgarian may say that "our fathers fed their flocks." No thought or care for tillage racked their minds; but here to-day and there to-morrow they moved their flocks and herds, their tents and families, under a free nomadic life.

Those who have a knowledge of the East may see the shadow of this nomad life in the habits of shepherd tribes in the present day. The Youruks in Asia Minor move with the seasons; in summer dwelling in temporary villages on the hills, many thousand feet above the sea, surrounded by their wives and children, their flocks and herds, they make their temporary home. As autumn approaches all their household goods are packed on horses, and, driving their flocks before them, they slowly descend to pitch their tents on plains three hundred miles or more away.

In bygone ages a family of Tura was the nucleus of a tribe. The flocks increased in parity with the children. The flocks, in charge of shepherd sons, split up in search of pasture, and these again multiplied the fractions

of the unit which first was called a tribe, and then a nation, as it spread upon the pasture area until it touched new climes, which forced a change of habit and of aspect on both flocks and men. Thus, as time rolled on, the great Turanian root threw out five offshoots, and called them Ugrian, Turk, Mongolian, Tungusian, and Bhotiya races. The first two of these have, in their nomadic nature, pushed their way to Turkey, but by very different routes and climates; and they have met so many foreign damsels by the way, that, now they are face to face on Turkish soil as Bulgarians and Osmanlis, they have become so changed in aspect and customs that their ancient ancestor of Tura would fail to recognise his sons. But there they are and they have spread over the Aryan or Indo-European layer, composed of Thracians, Slavs, and Celts, on Turkish land, and mingled with it by marriage. This land of Tura was proverbially the home of swift horses; and it is probable that it is from thence that we must hail the blood of those animals which we in England prize so much. The horses of the Turcomans rival in bone and stature those of their probable cousins in England, and would beat them out of the field in endurance. The climate and pasture of Arabia probably reduced them to the compact and hardy horses which the Arabs love and cherish.

The nomadic life of the Turanian family of men was better calculated to leave an impress of its races upon the present generation than was that of the Aryan stock, inasmuch as the latter moved as conquering armies, and took to their new homes the women of the race they conquered, while the former were often followed in their migrations by the women and children of their tribe, and thus the purity of their race was

better maintained. This is very marked in the case of the Bulgarians, who show such distinctive physical characteristics that they are probably even at the present day similar in appearance to their ancestors, who entered the country a thousand years ago. They have married, no doubt, largely, into the Slavonic layer, which they found spread over Turkey in Europe; but the fact of their own women having followed the wake of their conquering armies must have helped much towards keeping up their distinctive character.

These remarkable people have been brought so prominently before the public by the sad massacres of last year (1876), that a brief description of their entry into, and residence in, Turkey may not be uninteresting. I was living amongst them for a considerable time, and therefore had an opportunity of observing—and I may say, admiring—their character.

CHAPTER II.

THE BULGARIANS.

The Bulgarians—Their Finnic Origin—First Emigration into Thrace—Marked Difference between the Inhabitants North and South of the Balkan—Introduction of Christianity—Foundation of the Bulgarian National Church—Reign of King Simeon—War between Greeks and Bulgarians—Horrible Cruelties practised on either side—Strong National Feeling existing among the latter—Persecution of the Bulgarian by the Greek Church—National Schools—District of Phillipopolis—Compulsory School-rate—Protestant Mission School at Samakov—American College on the Bosphorus—Sect of the Paulicians—Bulgarian Newspapers—Monastery of Rilo—Revival of the Bulgarian National Church—Spiritual Circular from the Synod—Ecclesiastical Disputes between Greeks and Bulgarians—Fomented by Russia—Cretan Insurrection—Lord Strangford—So-called Rebellion of 1867-68—Manufacture of that of 1876—Administration of Justice.

You tell me, says a traveller, that the Bulgarians are Finns from the Ugrian stock, and therefore first cousins to the Magyars of Hungary; but how, then, does it come about that their language is a form of Slavonic, and that they are claimed as brothers by the Panslavic societies?

The answer is that, in their south-eastward march from Asia, they came upon the track of the Slavonians of the Indo-European family, and that they passed centuries amongst them. That these Finns made their way to the river Volga, and were settled about a town called Bolgaris, from which they took their name. In those days nations moved about like great flights of birds, and were sometimes scared away by flights with sharper talons than themselves. This was the case with the Bulgarians, who, after a long sojourn between the Volga and Tanais, were scared away by the Avars,

a branch of the Turkish nation who had come by a different route from the common land of Tura. So these crest-fallen Finns packed up bag and baggage, and started off in the year A.D. 559 for the Danube, which, finding hard frozen, they crossed with ease under the direction of their great chief, Zabergan, and thus gained the soil of Thrace. But ages before this certain Indo-Europeans, probably Slavonians, had occupied the same ground, and now called their tribes under the generic term of Thracians. Nor was this all. The modern Slavonians, as they may be called, had but just preceded the Bulgarians in their attack upon these Thracian cousins, and occupied their land and homes. Here, then, the Bulgarian Finns found themselves on thorough Slavonian ground, and among a thorough Slavonian people. Prior to this they had passed over Slavonian land, and they had also lived cheek by jowl with Turks, as Avars and Huns. They spread in A.D. 559 over Thrace, the dominion of the Byzantine empire, to the very walls of Constantinople, and covered the land from the Danube to the Ægean Sea, and from Albania to the Black Sea, and *there they have remained until the present date.* They now form the bulk of the population of Turkey in Europe, if we exclude Albania and the tributaries, and we might with as much reason call Northumberland England, as the district north of the Balkan Bulgaria. That district is, in point of fact, less Bulgarian than the country south of the Balkan, where the massacres took place, for that great natural mountain barrier has partially obstructed communication, and thus tended to keep up the purity of the race to the south, whilst the easy communication with the world by means of the river Danube in the north has introduced foreign blood.

This difference between the Bulgarian people is very marked: south of the Balkan, the women are exceedingly ugly and virtuous; while north of that range they are decidedly pretty, and rumour asserts that they are not equal to their southern cousins in point of morality. I have given the Finnish origin of the Bulgarians on two of the best authorities, namely, Prichard and Müller; and from what I have seen of the people, they certainly bear out all that those learned men have said of them. Although their hair is dark, and sometimes black, as adults, it is generally fair as children. The women south of the Balkan might pass in physical aspect for Finns; and I have a Bulgarian in my own employ who might be taken as the original of the illustration of a male Finn in Prichard's work on the natural history of man. But what about their Slavonic language? Here, again, philologists assert that a Finnish as well as a Turkish element may be detected. The effect is probably the result of Bulgarian Finns marrying Slavonian women, and their children adopting principally the "mother tongue," and by rubbing against the Avars and other Turkish tribes in Scythia, some portions of that language agglutinated to them.

A similar instance of the transition of language is visible in the same race during the present day. The Bulgarians in Macedonia border upon and touch the Greek population: accordingly, we find them speaking Greek as their social, and Bulgarian as their domestic, language; but the latter is in that quarter fast disappearing. I asked some Macedonian Bulgarian peasants their nationality, and they immediately replied, "Roum," the generic name given to the Greek inhabitants of Asia Minor. They persisted that they were Greeks. "Why, then," I asked, "do you talk Bulgarian in your

domestic life?" "Because our fathers did it," was the answer; and they added, "We have suffered trouble enough from being called Bulgarians, when we are Greeks." By this remark they meant that, having been under the domination of the Greek Church, they were persecuted if they attempted to assert their Bulgarian nationality, which is opposed to Pan-Hellenic schemes.

After their occupation of Thrace and Macedonia in the sixth century, the Bulgarians gradually rose in power, and established the capital of their kingdom at the beautiful town of Lychnidus, the modern Ochrida, in the Albanian mountains. But they were but an "*imperium in imperio.*"

The great Byzantine empire, with its capital at Constantinople, checked and overshadowed them. It was a fortress which, from its geographical position, formed the key to the chief power in the country.

The Bulgarians lived by the power of the sword and the bow; their newly-adopted country was a cockpit, wherein Greek fought Greek. They were now in alliance, now at war, with some foreign intruder; the whole country was like a stormy sea, upon which nations embarked only to meet with shipwreck. Hungarians, Romans, Venetians, Genoese, Tartars, Normans, Germans, and Turks, all appeared to be attracted to the country as a common battle-field; and amidst the contending parties the Bulgarians, although they clung to the soil as a rural population, eventually saw their government and waning power packed away north of the Balkan, and the capital of their kingdom moved from Ochrida, in Albania, to Tirnova, near the Danube. Amidst these centuries of warfare they sometimes arrived at the very gates of Constantinople, but they never succeeded in the capture of that much coveted

city. In the present day, when we look at the mild and peaceful Bulgarian, who shudders at the very thought of war, we can hardly realise that he is the representative of the fierce race which is described in history as so terrible in battle. This change of nature has been brought about by the loss of their leaders, who were represented by their ancient aristocracy of princes and nobles who became Mahommedans, and by the taming effect of long subjection to a despotic foreign government.

Out of these thunder-clouds of war and bloodshed there emerged a bright ray of sunshine during the ninth century, when Christianity found its way to the pagan hearts of the Bulgarians. The good seed sown by St. Paul during his visit to Thessalonica had taken root, and brought forth an hundred-fold; and there in the ninth century dwelt a Christian monk, by name Methodius, who had studied at the convent of St. Basilius Cyrillus at Constantinople. He was a man of genius as well as a holy man, and he visited Rome to learn the art of painting, to make it a means of impressing the minds of his fellows with holy subjects, and he made such progress in the art that he rose to fame. It so happened that at this time the Bulgarian king, Bogaris, had acquired a taste for paintings, and had filled his galleries with pictures of terrible deeds of battle which were in keeping with the age. Hearing of the fame of young Methodius, he summoned him to his royal court at Tirnova, and taking him round his gallery of art, he asked the Christian monk if he could paint anything more terrible than he saw there. Methodius replied in the affirmative, and at once received an order to commence his picture.

At last the work of art was finished, and the Christian monk carried it into the presence of the heathen king.

"Shew me," said Bogaris, "with what event you have rivalled all my terrible deeds of men." "Behold, O king," said Methodius, "the most terrible event that man can contemplate," and he uncovered the picture, representing the "Last Judgment." The picture, together with the arguments of the monk, so worked upon the imagination of the king that he requested to be baptised; and soon afterwards, by the constant exertions of Methodius and his brother Cyrillus, the whole of the Bulgarian subjects were, in the year A.D. 853, converted to Christianity.

These two Christian brothers were afterwards very active in converting the Slavonians, and Methodius was made Archbishop of Pannonia. Assisted by Cyrillus, he invented the Slavonian alphabet, which received the name of the "Cyrillic," and they translated the whole of the Bible into the Slavonian language.

It is here that the history of the Bulgarian National Church commences, which was destined some centuries later to bring upon the nation a persecution from its Greek rival exceeding in animosity anything that was experienced from Mahommedan rule. Although the Bulgarian Church admitted the doctrine, discipline, and usages of the Greek Church, it was strictly independent, and was under primates of its own; but for political purposes it sometimes voluntarily acknowledged the supremacy of Rome, and sometimes that of the Greek head at Constantinople. This ecclesiastical freedom it held until shortly after the overthrow of the Bulgarian kingdom and its conquest by the Turks.

With the introduction of Christianity in the ninth century new life was given to the Bulgarian kingdom. Education flourished, and the schools of Constantinople were filled with Bulgarian nobles.

Amongst them was a young monk of royal descent, who, notwithstanding his religious education, possessed the warlike ambition of his warrior race, which impelled him to relinquish the cowl and accept the throne, and in A.D. 888 the young Simeon became a King of Bulgaria. He immediately commenced to establish his power by attacks upon the Greeks, provoked by the ill-treatment of Bulgarian merchants at Thessalonica by Stylianus, father-in-law to the reigning emperor, Leo VI. Simeon was uniformly successful against the Greeks. He ravaged the whole of Macedonia, and then advanced to the siege of Constantinople, and imposed conditions of peace on the alarmed emperor. Simeon died, after a prosperous reign of forty years, during which period the Bulgarians aspired to rank amongst the leading nations in Europe. Both art and science flourished throughout the country, and the Christian religion was firmly established.

The ascendancy of King Simeon was so great that he obtained the title of Basileus, or Emperor.

During this reign a remarkable system of telegraphy was invented by Leo, Archbishop of Salonica, who was afterwards head of the mathematical school of Magnaura, in Constantinople; and it was extended from the borders of Syria to that city. A marked dial of a clock was kept in the castle of Lulus, near Tarsus, and a corresponding one at Constantinople. Fires, kindled at certain hours of the day, conveyed intelligence of hostile incursions, battles, conflagrations, and other incidents of war, the hour of kindling indi-

cating the nature of the incident, according to an arranged plan marked on a dial-plate of the clocks. What would Archbishop Leo have said to a submarine telegraph to America!

From this period to the Turkish conquest we find Bulgaria frequently at war with the many rival Greek emperors; and the horrible cruelties practised by both sides mark the rancorous hate which existed between the foes.

On one occasion the Bulgarian king, Samuel, was defeated at the battle of Tetunium by the Emperor Basil II., who captured fifteen thousand prisoners. With barbarous cruelty he had all their eyes put out, with the exception of one out of every hundred men, who were spared in order to conduct the blind centuries back to their native country. It is said that, when King Samuel beheld his brave and mutilated troops, he fell senseless, and died two days afterwards.

A remarkable feature in the history of the Bulgarians is the strong current of *national* feeling which existed, and still exists, amongst the people. We do not hear of insurrections amongst the Bulgarian people against their own government; but, on the contrary, they always appear as a united people, struggling for independence. This power of cohesion and strong national feeling is very apparent to any traveller who may go amongst them in the present day. They all seem most anxious and willing to sink their individuality for the common welfare of the nation; and it is a feeling which, under proper guidance, should have great results.

At the battle of Nicopolis, A.D. 1396, when the flower of the French and Hungarian chivalry were defeated by the Turks, under Bayezid, all hope of freedom for the Bulgarians passed away; and they had

henceforth to become Turkish subjects, and to furnish a quota of their youths to be educated as their Musulman oppressors, under the name of Janizaries. The Ottoman race was at this time rising to the pinnacle of its power; and the capture of Constantinople, in A.D. 1453, riveted the Turks in the position of a European power, although not of the European family.

The Bulgarians as Ottoman subjects sank into oblivion under the shadow of Ottoman rule, and they had now to work under a despotic power side by side with their former enemies, the Greeks, but the latter people by no means abandoned the fight; they threw away the sword, it is true, but they took up the less manly weapon of intrigue, and handled it with cruel skill. From that day to this they have endeavoured to discredit their rival fellow-subjects, the Bulgarians, in the eyes of their common government, and, with the help of a period of ecclesiastical tyranny, they have added greatly to the weight of the yoke that has pressed on the necks of the unfortunate Bulgarians.

But it may be asked, How is it that this people, greatly superior to the Greeks in point of numbers, has nevertheless been completely outstripped by their rivals in influence with their common despotic rulers?

The answer lies in the fact that after the conquest of the country by the Turks, the great body of Bulgarian nobles and men of influence were perverted to Mahommedanism. They were not probably so much under the influence of the priesthood as the peasantry, and therefore exchanged a state of persecution as Christians for the benefit of living as Mahommedan subjects. The Greek upper classes, on the contrary, clung to their hierarchy, which, it must be remembered, was firmly rooted in the capital, and they looked upon it as a centre of union,

by which they might eventually regain their empire. The Ottomans adopted the principle of religious toleration, and made use of the hierarchies as channels for governing their Christian subjects; hence it may be seen how infinitely superior must have been the influence of the Greeks over that of the Bulgarians. By this religious toleration the Ottomans greatly weakened their power; had they followed the example of Mahomet, and inoculated the inhabitants of the countries they conquered with Islamism by the point of the sword, they would have brought them all, at the end of two generations, under their banner as firm believers.

Fortunately for Christendom this was not done, or the power of the Turk might have spread over all Europe, and the Christian religion would have been in great peril.

From the time of the conquest, the history of the Bulgarians blends with that of the history of Turkey in Europe; they formed the bulk of the population of the country, and their numerical strength ruffled the equanimity of the Porte, and caused them to be regarded with a jealous eye and to be ruled with an iron hand.

The Ottoman-Greek powers, as centred in the Phanar, soon realised the importance of the influence, both ecclesiastical and civil, which became vested in the federation of theocracies under the sceptre of the Sultan, and they artfully represented to the Porte that, since the Bulgarians were Greek in faith, they should be placed under the jurisdiction of the Greek Patriarch.

For a long time the Porte refused to listen to the representations of the Phanar politicians, who eventually betook themselves to fresh manœuvres to accomplish their object. It was insinuated that a rebellious spirit existed amongst the Bulgarians, and that the State was

in danger, and every kind of intrigue was set on foot to give colour to the suggestion. This was touching the Porte on its weak point, and a firmer grip upon Bulgarian liberty was the result.

A long period of subjection, rural occupation, and the absence of an aristocracy, had obliterated the warlike spirit of the Bulgarian people, and nothing was farther from their thoughts, wishes, or power than rebellion, so that the Phanar insinuation was a cruel irony.

The Greeks, however, were in their element when employing their favourite weapon, intrigue; and in the year 1767 they gave the final thrust, and the Bulgarian Church was placed under the immediate spiritual jurisdiction of the See of Constantinople.

That success was obtained through venality may be surmised from the following translation of the formal act of abdication made by Orsenius, the last Bulgarian primate and Patriarch of Ochrida, which was the seat of the Bulgarian ecclesiastical government, as it had once been the seat of their kingdom:—

"With this present voluntary resignation I, subjoined, make known that because it is impossible for me to fulfil the duties and obligations of the patriarchate of Ochrida, inasmuch as we have been the means of bringing into contempt the name of patriarch, thereby bringing upon them (Christians) persecutions and heavy losses, and similar troubles upon the Christian subjects; and since in no way but by the abolition of the patriarchate can the flock of Christ be delivered from their hands, therefore I give in my resignation of, and free dismission from the seat of Ochrida; retaining, however, my former Eparchia of Pelagonia (Monastir), which I retain for myself during life, as a means of living, and for my expenses." Signed, Osenius Dolis. January, 1767.

There is an evident attempt in this vague document to make a virtue of necessity, an unctuous resignation of power to save his flock from persecution, coupled with the paramount necessity of retaining his rich Eparchia of Pelagonia for his own lifetime, and the concluding words, "for my expenses," savours much of a *quid pro quo*.

No mention is made of the rest of his clergy; but it is merely an individual resignation, and as such it was interpreted by the Bulgarian people and the great body of the clergy, who refused stoutly to recognise the act of abdication, and declared themselves strangers to the bargain. It soon, however, became apparent that the Porte had come to terms with the Phanar, and a stern pressure turned Bulgarian refusal into servile protest; their bishops and clergy were dismissed, their sees and parishes were occupied by Greeks; their monasteries and schools were seized, and the revenues appropriated by the Greek communities; but the greatest blow of all was struck in the elimination of the Bulgarian language and literature from all the educational establishments.

The revolutionary cruelty of this sweeping measure may be realised when it is remembered that in Oriental churches the choice of the patriarchs and their councils usually lies with the body of the people.

It cut the Bulgarians to the very quick, in consequence of their very marked and distinctive national character; and it is most remarkable, in studying the action of this interesting people, to observe how, under this crushing blow, they persistently and patiently retained their personality, and after the lapse of a century regained without rebellion that which they had lost, and which was so dear to them.

The dissemination of the Greek clergy amongst all

their schools and churches, and the transmission through them of much of the civil as well as ecclesiastical power, would, it might be thought, have given them complete ascendency over the rural population; but the reverse was the case; and it shows a remarkable power of cohesion in the Bulgarian people—a cohesion which may be traced from their earliest history, and which is probably destined to raise them to the front rank of nations.

But the Greek persecution of this people was not their only peril; a still more subtle poison has been instilled into the minds of their Mahommedan rulers from the side of Russia, who, while holding out the right hand of friendship, concealed a poisoned dagger in the left. Hear the words of a Bulgarian himself on these questions, written in 1868:—

"As for the Greeks, their first encounter with the Bulgarians was sword in hand, and they had the worst of it. Later on they made use of Turkish rule to take their revenge, fastening on to us under it as leeches of the Phanar. Up to this day they obstinately deny us our ecclesiastical rights, while we on our side never lose an occasion of testifying estrangement from everything which leads up to or bears upon the great Hellenic question. It is very evident that similarity in religious forms can have no power to combine two such antipathic spirits as ours and the Greek—I use the word forms, because at bottom the Bulgarian religion is not at all that of the Greek. With him religion is more an affair of politics than anything else; it is, in fact, his emblem of nationality. With the Bulgarian, as with all the true Slavs, religion is a profound and self-nurturing sentiment, abiding in the heart unmoved by the fluctuations of worldly interests. Nor do we resemble Russia any more than do other

Slav communities; we love individual liberty, and we are strongly imbued with a sense of rights of property, so that Russian centralisation and communistic ideas are repugnant to us. Our language is as different from Russian as French from Italian—that is to say, certainly not enough to merge into Russian by natural fusion. Historically Russia has never taken a step to attach us to her. As her influence arose in the East, she came to consider us as an inferior sort of Slavonic race, one wholly passive, and doomed to pass under Russian rule by the mere force of circumstances. Not a word of us in her treaties with the Porte, for she found it best that the Greeks should wield our resources, and turn our strength to account in order to undermine the Turkish Empire. . . . Our passive attitude in presence of the bands lately sent by Russia to stir us up in revolt, and our emphatic disclaimer of fellow-feeling with the Cretan insurgents, are striking proofs of our want of sympathy with Russian tendencies, and of the political independence of our own conduct." *

I shall presently give some proofs of the machinery of Russian intrigue for the disruption of Turkey, which, to residents in the country, is so much matter of fact that *cela va sans dire*, but which in some quarters in England is received with such obstinate scepticism.

I dwell upon the religious struggle between the Greek and Bulgarian Churches, because it underlies the history and policy of both nations since their subjection to the Turks, and it affords an insight into the character of the two peoples which is especially instructive.

The corrupt and oppressive conduct of the Greek episcopacy, and of the inferior clergy, so disgusted the Bulgarian people that they first took the legitimate

* Krasnichtencki, "Select Writings of Viscount Strangford."

course of memorialising the Greek Patriarch, as the head of their dominant Church, against the abuses to which they were subject, but the only answer they received was malediction and spiritual rebuke. They next appealed to the Porte, who in turn consulted the Greek Patriarch at Constantinople, and the result was a tightening of the bands of persecution. But the persistency and patience of the Bulgarians could not be crushed; and in 1840–45 several wealthy merchants from Phillipopolis and other districts, some of whom had been educated abroad, organised a national opposition to the spiritual and civil torture imposed upon their people. They worked with consummate skill and judgment, and commenced by the endeavour to quietly introduce the Bulgarian language and literature into the local schools and churches, and thus revive the national tendencies of the people.

Their difficulties were great, for there was an absence of Bulgarian printing offices in Turkey; but they succeeded in getting what they required printed and imported from abroad. This was like a bomb-shell thrown into the midst of the Greek hierarchy; and no sooner were the books landed than the patriarch instantly hurried to the Porte and obtained the confiscation of all the Bibles and books, representing most artfully that these works, being in the Slavic language, was proof of Bulgarian sympathy with Russia, and that their importation was but the first act of rebellion.

But the work was done; the books were in the hands of the people, and before they could be hunted up and destroyed the desired effect was produced. A burst of indignation came forth from the people at the withdrawal of the only means of educating their children in their much-loved vernacular, and the

organised band of leaders stepped boldly forward and demanded their right to the mother-tongue.

Subscriptions were raised in all the district towns, and teachers were imported from Russia and Austria. The movement was denounced by the Greek Patriarch, and every device and intrigue was used to crush it; but the funds which had been raised cleared away the opposition of the Ottoman authorities, and permission was obtained to establish schools distinct from those of the Greeks in some of the district towns, the first central school being triumphantly opened in Phillipopolis in 1850. Be it observed that this success was due to the exertions of the upper class of Bulgarians—a class which had been extinguished at the conquest of the country, but which was slowly but steadily reviving by the industry of the people.

From the opening of the central school at Phillipopolis dates the revival of popular education amongst the Bulgarians. It struggled with difficulties until the Crimean War, but after that event it spread with amazing rapidity, and exhibited an amount of potential energy for national development which is truly wonderful.

The Sandjak of Phillipopolis was the central and controlling province of the Bulgarians in Thrace. It contains a population of 664,000, composed of—

Bulgarian Christians	390,000
Mahommedans, principally Bulgarians ...	240,000
Greeks, Albanians, and Wallachs	10,000
Jews, Armenians, and Gipsies	24,000
	664,000

It has 14 towns, 877 villages, and 109 "tchiftliks," or private farms. Two-thirds of the villages are occupied

by Bulgarians, and most of the farms are worked by them.

It is a part of this district which has been the scene of the unhappy massacres during the late disturbances, which were brought about, *not* by the Bulgarian people, but by Russian intrigue.

Prior to 1850 reading and writing were considered rare accomplishments in this province, and there were hardly any schools for teaching the Bulgarian language. Before the close of 1858 there were 5 central, 8 preparatory, and 90 elementary schools, besides 7 girls' schools; total, 110. In eight years from that time, viz., in 1865, there were 6 central, 25 preparatory, 180 elementary, and 18 girls' schools.

In 1870 there was one gymnasium, or central college, and 6 central, 25 preparatory, 281 elementary, and 24 girls' schools; total, 337. The number of pupils was 16,500, viz., 13,885 boys, and 2,615 girls, with 346 male and 39 female teachers. The progress was still more rapid until the date of the Servian war and the anarchy produced by the so-called Bulgarian rebellion of 1876.

When we consider the apathy of the Ottoman Government, and the active persecution of the Greek Patriarchate, the rapidity of this educational advance cannot but excite our admiration.

The course of instruction in these schools had a modest commencement, but increased in scope with the advance in education. At first difficulty was found in obtaining teachers, but the difficulty was promptly met by the establishment at Phillipopolis of a special training school for teachers.

In the central schools the course of instruction extends over five years, and includes the Bulgarian,

Turkish, Greek, and French languages, practical arithmetic, elementary mathematics, geography, Bulgarian and Turkish history, religious and moral instruction, and church music. I visited the schools at Eski-Zaghra, which contain over 500 boys and 300 girls, and found them admirably managed; the buildings were spacious, clean, and well ventilated, and the students cheerful and well dressed, and very intelligent.

I was also a guest for a few days of the schoolmaster at Troyan, a town north of the Balkan (which doubtless derives its name from Trajan), and was much struck with his intelligence and the admirable management of his school, and I have seen many others of which I can speak in similar terms.

In the gymnasium established at Phillipopolis in 1867–68 by special Imperial sanction, besides the subjects taught at the central schools, mental and moral philosophy are added, and students are sent to it from the lower schools to complete their studies.

In the preparatory schools the course of instruction extends over four years. These schools are divided into two divisions, the upper and the lower.

In the girls' schools, reading, writing, and needlework are taught; and children of the poorer class enter at five or six, and study until twelve years of age, while those of the upper class remain up to fourteen, but seldom over sixteen years of age.

In the central schools, boys remain up to seventeen, and sometimes to nineteen years of age.

At first the teachers were selected from Bulgarians educated in Russia; but they were immediately denounced to the Ottoman authorities by the Greeks, as spies from that country, so it was found expedient to obtain the supply of teachers from Bulgarians edu-

cated in Turkey. The teachers are liberally paid, their salaries ranging from £70 to £140 per annum. They possess much influence with the country people, and are a great source of national union.

Education is free for rich and poor, who sit side by side in friendly rivalry.

Up to the year 1860 the school funds were derived from voluntary subscriptions, and from funds bequeathed by charitable persons; but it was found that the administration of such funds was unsatisfactory, and that they were frequently misappropriated.

A very important change then took place, and one which foreshadowed the rapid approach of the revival of an independent Bulgarian Church. The Bulgarians of Phillipopolis, as usual, led the van, and renounced their allegiance to the supremacy of the Greek Patriarch at Constantinople; and they followed up this bold step by appropriating the ecclesiastical domains, tenements, and revenues of the diocese, and immediately employed a part of their funds for educational purposes. Other districts in the province soon followed the lead, and each contributed a certain number of chosen men to form a central board for the management of the ecclesiastical and educational interests of the province.

An excellent organisation was the immediate result; and it was determined that a mixed commission of clerical and lay members should be elected annually in each district, charged with the immediate direction and control of its affairs, both local and ecclesiastical, and that each commission should act as a separate board, independent of the other, but responsible to the community at large for the supervision and promotion of public instruction. As a matter of course, all these important changes were not made without the passive

sanction of the Porte, and the amount of patience and perseverance which brought them about cannot easily be measured; but, at the same time, we must credit the Ottoman Government with the progress which they at all events permitted to be carried out by their subjects.

We thus see that the Bulgarian school fund is supported by voluntary contributions and bequests, but there is a peculiar exception, and one which is quite novel to the practice of the country. The gymnasium at Phillipopolis derives its funds from a direct tax annually levied on each Bulgarian "nefouz," or male inhabitant of the kaza, or district, at the rate of fifty-two paras (2½d.) per head. This school-rate is compulsory, and is assessed by the Ottoman authorities under a special firman, and by them applied to the maintenance of the college. The tax produces about £700 per annum, and is willingly paid by the inhabitants. We here get a government tax, the proceeds of which are given as a government grant to a non-Mahommedan national school, an innovation which was only carried in 1868 after much agitation on the part of the Bulgarians. The Ottoman authorities frequently attend by invitation the public examinations and delivery of prizes at the Bulgarian schools.

The craving for education amongst the people is very great; and I was surprised to find that at a little village near the Black Sea coast at which I was staying, one of the Bulgarian rayahs, who had raised himself to comparative independence by his own agricultural industry, built at his own expense a very good schoolhouse, and provided a schoolmaster, for the benefit of the village community.

A very important addition to the education of the

country is supplied from a quarter which is so distant that it would be least expected, and that is America.

The Protestant missionaries of the American Board of Foreign Missions established schools at Eski-Zaghra and Phillipopolis, and met with great success, not, however, without much opposition from the Bulgarian and Greek ecclesiastical party. They were obliged to move their schools to Samokov in 1870, where they are placed under the Rev. J. F. Clarke as principal. I had the pleasure of being his guest in 1874, when the new and spacious school-house had just been completed. At one time the mission counted 500 pupils in its schools, but the so-called Bulgarian insurrection of 1867–68 brought about complications which necessitated the removal of the schools to Samokov, and, consequently, many of the pupils were lost. When I visited the school at the latter place in 1874 there were numerous pupils, and Mr. Clarke assured me he was making good progress. I could not help being struck by the cool courage and determination of my host, who was evidently ready to go anywhere and brave anything in pursuit of his duty, which is frequently attended with much danger. One of the missionaries lost his life from an attack by brigands, while travelling in company with his wife. The fanatical hatred of the rival Christian communities is also a source of danger. Mr. Clarke has been at his post during the late massacres, and as he was surrounded by the disturbed districts he must have been exposed to considerable risk.

The head-quarters and Bible Society of this Mission is at Constantinople. It numbers many earnest and energetic men amongst its missionaries, and meets with a fair amount of success, the converts being chiefly Bulgarians.

The interpreter I engaged at Eski-Zaghra to carry me through the country was a Bulgarian who had been educated by this society, and who had been on a tour in America lecturing on "The Bulgarian People." He was a straightforward, honest man, but had quite the dialect, manner, and appearance of an American.

I must here allude to another American educational establishment of the utmost importance; and since it draws the great bulk of its students from the Bulgarian population, it should find a place in this part of my work. I allude to "Roberts' College," which was founded in 1863 at the beautiful spot, Bebek, on the Bosphorus, by the American philanthropist, Mr. Christopher Roberts, and to which object he devoted the munificent sum of £20,000. The result is, that large and striking building which attracts the eye as the prominent object on approaching Bebek. The principal, Dr. Cyrus Hamblin, was, I believe, his own architect, and studied utility rather than architectural effect. I cannot do better than quote Dr. Hamblin's own words as to the object and working of the college:—

"The idea of the college was to furnish a thorough education to the different nationalities and sects of this empire.

"Each community may have excellent schools of its own, but they are all defective in their fundamental idea and principle. The different communities dwell together, have a great deal of business together, have a common government and common interests, and should, so far as possible, be unified by a common education. It is the truest safety of the State and of society. It is, however, a plan beset with many difficulties in its execution. Each nationality, Armenian,

Greek, Bulgarian, Jewish, Turkish, Persian, English, French, Italian, German, &c. &c., must have its language studied at length. In point of fact, about twelve languages are used at the college. How shall this not create terrible confusion?

"Is it possible to reduce such discordant material to symmetry and order? It is evidently impossible to have the same kind of symmetry and order, and simple division and arrangement of studies, which are found in English and American institutions. But the plan pursued has been thus far successful. It demands great labour, and a large force of teachers, and numerous classes and sub-divisions of studies.

"The plan is to have each student to commence his course in his own language, unless he is already well trained in it. In his own language he pursues some of the preparatory studies, such as geography, history, arithmetic, &c. At the same time he is studying English and French. The former is to be the medium of prosecuting his higher studies, and is the unifier of all the nationalities and sub-classes in the college. Here, finally, they all meet on common ground, and all the distinctions of race and religion are merged in common interests and pursuits. It is much to be regretted that so many leave as soon as they are tolerably well fitted for the counting-house, but still many have made very respectable attainments in the various studies of their course. The chief nationalities are the Bulgarian, Greek, and Armenian.

"The first year the college had no Bulgarian students, the second year it had one, and in the seventh year, 39 out of 72.

"The Bulgarians have not only taken the lead in numbers, but, to our great surprise, in scholarship.

"In the single department of design (drawing), they do not exhibit any special aptitude or inaptitude. Armenians have always borne off the prizes in that department, but in all others the Bulgarians have excelled. A large proportion of them are earnest, persistent scholars. They have a marked social and patriotic character worthy of all praise: they will aid each other, and push forward the lagging, and patiently drill those who are far in the rear, never being satisfied unless all are moving on together. There have been instances of habits unfortunately contracted which could not be allowed, but generally they yield to a correct moral training.

"We consider the Bulgarians a race capable of great things."

I would call my reader's attention to the praiseworthy conduct of these Bulgarian students, of "never being satisfied unless all are moving on together." It is here that we arrive at the secret of the cohesion of the nation through the many centuries of trouble and persecution it has endured; and in this particular point it is infinitely superior to the Greek in nation-making qualities, since the latter are in a constant state of ferment from an excess of individuality.

In my humble opinion, the principles upon which "Roberts' College" is founded, viz., that of giving a common education to all creeds, must form the foundation of the regeneration of Turkey. If education is made the path to civil and military employment, irrespective of creed; if, in fact, a national university can be founded for the manufacture of educated officials, we may hope to see the door of intrigue barricaded, and Justice raising her head. For the benefit of those of my readers who take an interest in the subject, I give

in Appendix A the prospectus and course of studies issued at Roberts' College.

Another channel of education for the Bulgarian people is found in the Roman Catholic Propaganda, whose agents are actively employed throughout Turkey, but in the viläiet of Adrianople they have not met with the same success which has attended the Protestant missions.

This may be attributed to their want of tact in neglecting the educational movement amongst the people, and assuring them that there was no hope of their ever getting the sanction of the Ottoman Government to the revival of the Bulgarian National Church, and that their only hope of peace was to place themselves under the supremacy of Rome.

The small number of converts they made were called "Uniates," but they are now fast disappearing.

There are two Roman Catholic schools in Adrianople, founded in 1863. For the last few years one of these schools has been re-organised. It is conducted by Slav priests, principally Poles of the Congregation of the Resurrection. It is attended by seventy pupils, of whom twenty-five are boarders.

Besides the "Uniates" there are other Roman Catholics, called *Paulicians*, who more immediately come under the influence of the Roman Catholic Church. There is a certain interest attached to this missionary body, as they are supposed by some authorities to be the direct descendants of the Armenian Paulicians, many thousands of whom were banished to Thrace in the tenth century by the Emperor John Zimisces. They originated in the seventh century at Samosata, and were peculiar in rejecting the Old, and holding only to the New Testament, and especially to the doctrines of

St. Paul. They had a great contempt for images and relics, and denied any Divine presence in the Holy Sacrament. The founder of the sect was Constantine Sylvanus, who was looked upon as an apostle.

They revolted against the Catholics in the ninth century, and, *uniting with the Saracens*, pillaged Asia Minor, but they were eventually defeated by Basil. Other authorities assert that they represent the Bulgarian sect called the "Bogomiles," with whom the Armenian Paulicians united shortly after they were brought into Thrace. They now form a distinct community under the immediate jurisdiction of a bishop and fourteen priests, appointed by the Pope, and they number about 7,000 souls, 2,000 of whom are at Phillipopolis, and the remainder are dispersed in nine villages in the vicinity. They were converted to the Roman Catholic religion about forty-five years ago, and their spiritual leaders have done their utmost to denationalise them. They possess nine churches and two schools, one for boys and one for girls.

At Salonica the Roman Catholics have a convent and school, and also a training-school for boys, and a small farm on the outskirts of the town. They have many converts, and here these institutions are doing much good.

The Bulgarian ladies have not been idle in the work of education; and during the last ten years they have established reading-classes and associations for the advancement of learning amongst their sex, and these associations also raise funds for the purchase of books for the poorer classes. One of the most popular authors of elementary school-books is Joachim Grüef, a native of Phillipopolis, and the number of books printed in Bulgaria is increasing with amazing rapidity.

Bulgarian newspapers are also keeping pace with the advance in general education. The first was published in 1847, and was called the *Czarigradsky Vestnik* (the "Constantinople Journal"), but its circulation was not very extended. An attempt had been made previously, by a Mr. J. Dobrowitz, to publish a journal at Odessa, called *Mirozrenie* ("Review of the World"), but it was immediately suppressed by the Russians, because it was printed in the Bulgarian vernacular and not in Russian. If Russia is to have possession of Bulgaria, we know what will become of the present Bulgarian newspapers! There are now several journals, but that which has the widest circulation, and which is the organ of the national party, is the *Makedonia* ("Macedonia"). It is the object of Russia to denationalise Bulgaria, and consequently she discourages all national literature; and the very name is effaced from the maps used at the schools at Odessa and Nicolaiff, which are much frequented by Bulgarians.

There was a Bulgarian colony in part of Bessarabia which was denied the use of its own language so long as it was under the Russian rule, but no sooner was it annexed to Roumania, by the Treaty of Paris in 1856, than the Bulgarian vernacular was introduced into all the schools.

Russia distributes, through her consuls, ecclesiastical books and ornaments in profusion to certain monasteries and churches. At the large monastery of Rilo, at which I was stopping for some days, a large portion of the revenue is derived from Russia, to the amount, I was told, of £4,000 per annum. Many of these monasteries are centres of intrigue. Some of the poorer classes of the Bulgarians are selected and sent to Russia to be educated, and afterwards are returned to their own

country as the secret agents of their intriguing master.

The Russian consuls frequently give money on the part of their government towards the construction of a church, but seldom towards a school.

The revival of the Bulgarian National Church, to be mentioned presently, has been a great obstacle to Russian intrigue, which is usually carried on through the ecclesiastical rulers of the people.

Efforts were made in 1867 by some of the leading Bulgarians to induce the Ottoman Government to establish a special board of public instruction in Bulgaria, with power to determine all questions concerning the public and private funds appropriated to the support of the national schools, the discipline, method of instruction, preparation of text-books, appointment and dismissal of teachers, &c. The board was to be composed of five Bulgarians elected by the people, and to be under the presidency of the Sultan's Minister for Public Instruction; and with a view to enable the board to bestow grants for educational purposes, it was proposed to levy annually, through government agents, a school-rate of two piastres (4d.) from every male Bulgarian.

Such a system of government support would have been of inestimable service in encouraging and increasing the national educational movement, but the Porte was passive, and nothing was done. As may easily be surmised, the National Church question was but a corollary to that of education, and the success of the one brought success to the other. We have seen how, in many districts, the people had renounced allegiance to the supremacy of the Greek Patriarch, and had appropriated the ecclesiastical domains under the passive sanction of the Porte, and it now only required official

sanction to consummate the dearest wishes of the great bulk of the Bulgarian people, and to hand back to them the control of their much-loved National Church, which had been lost for more than a century. For the benefit of those of my readers who take an interest in the subject, I give in Appendix B the full text of the firman which settled the long-pending dispute.

It has been seen that the Bulgarians form the bulk of the rural population from the western frontier of Macedonia to the Black Sea, and from the Danube to the Sea of Marmora, and that the appellation of Bulgaria given by maps to the country north of the Balkan might be paralleled by calling Northumberland England. The original capital of the country was at Ochrida, in Macedonia. It was then removed to Tirnova, near the Danube; but the present chief town is Phillipopolis. The Bulgarians located near the Greek frontier naturally became, by force of contact, more Hellenised than their fellow-countrymen who were more distant; and in the former case the Greek language overlay the Bulgarian—that is to say, it was the social, while the Bulgarian was the domestic, dialect.

From this cause the influence of the Greek Church along the south-western frontier was in many places superior to the Bulgarian ecclesiastical power; and the border became fretted and torn by the contending interests. But from the great bulk of the Bulgarians a loud cry of joy went forth with the promulgation of the firman, and coupled with it a cry of gratitude to their Ottoman rulers. Obedience to the ruling power, and an anxiety to work hand-in-hand with it, were prominent characteristics of the Bulgarian population up to the commencement of the, to them, unhappy year of 1876.

They felt that under Ottoman rule for the last

twenty years their position and freedom had made great advances, and that it was possible to work together in the path of progress. They were eminently a law-abiding people, and the following general letter, published by the Bulgarian Synod after the granting of the firman, expresses truthfully their relation with the Ottoman Government:—

A General Letter from the Holy Bulgarian Synod, and from the Bulgarian University of Constantinople, to the Bulgarian Provinces, on the event of the successful termination of the Bulgarian Church Question.

OUR BELOVED CHILDREN AND DEAR FELLOW-COUNTRYMEN,—

It is plain that many hindrances and obstacles have been raised against the inculcation and diffusion of Christian instruction among the Bulgarians, and their prosperity in the Christian life and enlightenment. But the first and greatest of all has been the establishment amongst them of pastors from another nation, who have not known the language of this Christian people, and hence were not in a condition to lead them into the pasture of salvation. For this reason there has been so much spiritual darkness in the understanding of the Christian duties and the teaching of the Gospel. The orthodox Bulgarians, true to the faith of their fathers, have always warmly desired and earnestly wished that their churches might be entrusted to pastors taken from among themselves, whom they know and who are acquainted with them. But the Constantinople Church, to whose judgment, as if directed by the Lord, the Bulgarian churches and the chief of their priesthood have subjected themselves, has always rejected these our just and Christian wishes as, forsooth, unreasonable and opposed to the Gospel. In vain was every means used that our righteous desires might be satisfied in harmony and love. In vain was every effort put forth that the wishes of our hearts might be fulfilled quietly and with no worldly tumult. The Church, which we have besought with filial respect as her beloved children in Christ, has not only remained unfriendly to our desires, has not only disapproved and ridiculed our needs as fictitious, but has despised and persecuted, punished and tortured, those whom we have appointed to represent to her the above-named needs. But our

nation is not without protection. Above those who injure us, and above us who are injured, is the civil ruler, who is, for us, the servant of God for good, and who is sent for the punishment of evil-doers, and for the praise of them that do well.

This ruler is his Highness, our Sultan, who, after putting forth all possible efforts for the reconciliation of the two discordant parties, as he did not succeed, has been pleased at last to divide, ecclesiastically, the Bulgarians from the Patriarchate (as he had formerly united them), through the issuing of the necessary approval in this by his high, and by us honoured, firman, which was given us on last Saturday, the 28th February. And so, after so many evils, after so much unjust suffering, after ten years of laborious efforts, we see to-day the desire of our fathers, the toils and patience of the nation, and of us all rewarded and crowned under the righteous judgment and impartiality of the Imperial Government. The decision of our "question," which has drawn out our efforts and attracted our attention for so many years, is the plain proof of the goodwill and love which the Imperial Government cherishes towards the Bulgarians. It is a bright evidence that it wishes to have us under its immediate protection and care; it is a demonstration that it raises even us Bulgarians to the rank of its true subjects, which we have not had hitherto, because we were represented before the honoured Government through other of its subjects, foreigners to us, who neither were acquainted with us, nor our life, nor our situation.

But the royal firman rescues us from such a position—to-day we ourselves have the right to govern our own churches. The Bulgarian language will, without opposition, be the medium of the sacred sermon and of Christian instruction. Through it, without molestation, shall we learn our duties towards God and towards the kingdom established over us by Him, our obligations to our neighbours and to ourselves. No one in the future will be able to prevent our prosperity as Christians and as a community. From this time forth no one will be able to prevent the Bulgarians from expressing their opinions themselves—incited by no one and speaking out their own private preference—that they wish to be united with the Bulgarian Church, which, let the Bulgarians everywhere be assured, they will secure if they are in the majority. Let us hasten to profit by the rights which the Imperial firman grants us. At the same time let us hasten to show also our gratitude to the royal throne by doubling our fidelity, devotion, and sincere obedience to it—in which qualities the Bulgarians especially excel—since they will exalt our position

before the Sultan's Government, which position others, enemies of the Bulgarian nation, strive to degrade by slanders and lies.

This joyful and triumphant intelligence of the decision of the Bulgarian "Question" we have that it is needful to place before you that you may rejoice in the Lord, and raise to God a grateful hymn for the long life of our sovereign emperor, the Sultan Abdul Aziz Effendim. For your fuller information and assurance the royal firman will be sent to you as soon as it is printed.

President—HARION, of Joviten, *Intercessor in Christ.*
PANAREL, of Phillipopolis, ditto.
PAIËSEUS, of Phillipopolis, ditto.
AUTEEM, of Widin, ditto.
HARION, of Makeriopolis, ditto.

Constantinople Ortakeng, 3rd March, 1870.

This circular was followed by a spiritual letter, issued just before Lent of the same year; and I give it also in detail, because as the former expresses the relations between the people and their government, the latter gives an insight to the connection between the priesthood and their flock. It is also worthy of being read as an appeal to the feelings of the people by parables and language which remind us of the days of the early Christians.

SPIRITUAL CIRCULAR LETTER FROM THE BULGARIAN SYNOD.

Reverend Priests, Honoured Leaders and Elders, Blessed Tradesmen, inhabitants of the divinely favoured city, &c. &c., and of its surrounding district.

OUR BELOVED CHILDREN,—

May grace and peace be with you from our Lord Jesus Christ, and from us also a humble prayer and blessing.

Although we are bodily separated from you, yet we are always anxious for your spiritual prosperity in every good, and hence in fulfilment of our pastoral duty we have judged it best to send you the following paternal instruction appropriate to the present days.

Behold, we have now reached the "Great Fast," which, in much

wisdom, our orthodox Church has enjoined for our spiritual salvation, and for a fitting preparation for approaching the dreadful and sacred sufferings resplendent from bright deeds, and the glorious resurrection of our Lord Jesus Christ.

As at one time there was spread out before the Hebrews the width of the Red Sea, which it was necessary they should cross to enter into the Promised Land, so we have also now before us the wide extent of the fast, which must be passed over before we reach the radiant resurrection of Christ. As they were not terrified by the depths of the sea, but, led by their conductor and prophet, dared to enter and pass through the Red Sea, which was miraculously divided before them, so also we, guided by and relying upon the power and grace of our leader, the Church and her bridegroom, ought bravely and heroically to pass through the present fast.

Some days ago was opened the arena of the Christian conflicts of repentance, self-restraint, and humiliation, of which virtues our mother herself, the Christian Church, gives us an example. Do you not see, brethren, how she leaves her beautiful garments, and clothes herself in black, as a sign of affliction and sorrow? Do you not hear how she cries out, how sadly every day she prays to her eternal spouse for us her children? Is there any one of her children, the orthodox Christian, who will not follow her example, who will not also himself descend clothed in bright armour, and take a part in the impending spiritual conflict in which the honoured ones, who have suffered lawfully, are rightfully crowned? Will there be found one of our spiritual and pious children, the Bulgarians, who unconcernedly will rejoice in a worldly manner in the days of repentance, and by this conduct will both injure himself and give offence to his brethren? We do not believe that the sons of the orthodox Bulgarian Church will not listen to the voice of their mother by leading a careless and sinful life.

When the appropriate time has come for repentance, for self-restraint, for putting away the lusts of the flesh, and for the performance of good and pious deeds, it should be faithfully observed. It is little enough that it comes but once in the entire year.

Perhaps there are Christians who have had it as the one aim of their thoughts and acts, to satisfy their insatiable human lusts; but it is quite long enough that many the greater part of their lives are in bondage, not to the Gospel and its instructions, as they should be, as true followers and disciples of Jesus Christ, but to their own sinful wills.

Let them follow the example of all gardeners, who, when they wish a tree to yield abundance of healthy fruit, prune it from dry and fruitless branches. Let us also purge our wills from evil and unworthy impulses, that the fragrant flower of evangelical virtues may spring up and bear the good fruits of a holy and Christian life. The whole life of a Christian, O ye children, should be a succession of good and pious acts, but especially now in the time of the fast.

Unfortunately, however, a wrong idea, a false conception of the fast, has been diffused and propagated among many. They think that if they simply leave off some kinds of food they keep the truest fast, they fulfil abundantly the command of the Church; and they deprive themselves of some favourite dishes, but continue to get drunk and revile each other, forgetful of the fearful words of Jesus Christ, "Whosoever shall say unto his brother, Raca, shall be in danger of condemnation." They will not eat meat, but they will wrong their brother unmercifully; they will not eat cheese, but they will grieve the innocent without mercy, and with no fear of the Lord.

The Jews at one time observed such a fast without leaving off their evil deeds and works, but behold what the Lord God said concerning it through the prophet Isaiah, "Your new moons and appointed feasts my soul hateth." Indeed, the object of the fast is the weakening of the bodily appetites, and the performance of good deeds. But since different kinds of food contribute to the excitement and arousing of these appetites, therefore the Church of Christ imposes on her children relinquishment of some of them, without ceasing, at the same time, to require of us the true fast which is most beautifully and divinely described in the following hymn, "Let us keep an acceptable fast approved of God; the true fast is the abandonment of evil, the restraint of the tongue, the putting away of anger, the banishment of lust, and the forsaking of evil-speaking, lying, and perjury." Behold, therefore, O children, what is the true fast which the orthodox Church requires of her children, not only the deprivation of pleasant food, but, before all, the forsaking of evil and ungodly deeds. For what in truth doth it profit me that I eat no meat, but swallow down the substance of the unfortunate poor? What gain that I taste no flesh, but I lift a cutting tongue against the innocent, and unjustly drag my brother before the courts? See what the Holy Scripture saith in such a case, "Fast not in strife and contention, but love

truth and peace. Put away therefore the works of darkness, and be clothed in the garments of light." Beloved children, visit regularly the churches where unceasingly flows the water of life, the divine and soul-saving instruction of Jesus Christ, where the affecting hymns which are sung do exceedingly discipline the spirit of the Christian in good and holy feelings, which are the beginning and root of good actions. Attend faithfully to the instructions of the Church, which wonderfully directs a man as to his Christian and human duties. Fulfil all the obligations which the orthodox Church—anxious for their salvation—enjoins upon every one of her children. Repent and confess your sins before your father confessor. The Church has now opened a path of repentance and confession, which, entering, wash yourselves from the pollution of sin, and arm yourselves with a firm and unyielding resolution to return no more to your former sinful life; and thus cleansed and washed, approach the saving table of God the Father, that you may be innocent of the body and blood of His Son our Saviour. But afterwards, as you wear the wedding garments, unitedly follow our instructor and eternal teacher, the God Man, Jesus Christ, that we may be counted worthy also to see those great holy days in which was finished the divine work of our salvation—as again to this effect sings the orthodox Church, "We begin the sacred time of fast; entering a spiritual conflict, we purify the soul, we purify the flesh." Thus we fast from all human lusts; we delight our spirits with our virtue, completing it in love, that we may all attain to see the spotless Christ of God, and may rejoice in the sacred Passover.

To Him belong glory, honour, and worship for ever and ever. Amen.

The publication of the firman was a severe blow to the Greek hierarchy, and a part of their venom was expended by the Greek Patriarch excommunicating all Bulgarians who took advantage of the independence granted to the Bulgarian Church.

As already stated, the district bordering upon Greece, of which Monastir may be called the centre, was disturbed by rival religious interests, but the majority of the Bulgarians in this district were as jealous of their

new privileges as were their countrymen in Thrace. Serious difficulties soon arose in consequence of the powerful Greek element mingled with the Bulgarian. The town of Kinpruli and some neighbouring villages in Macedonia petitioned the Porte to be placed under the new National Church, and a Bulgarian bishop, named Agos Milos, was appointed; but this immediately brought forth an indignant protest from the Greek Œcumenical Council, who represented to the Porte that a Bulgarian bishop being located in a Greek diocese was contrary to the spirit of the firman, and they insisted on his being removed. After consideration the Porte consented; but such was the determination of the Bulgarian ecclesiastic to keep his post at all hazards, that he adopted the Roman Catholic faith, as a cover to the administration of his own creed, and as a checkmate to the Greek party. This, of course, brought up all the Roman Catholic priests to the support of the bishop, and amidst the contending parties many disturbances occurred, so that the Porte very wisely obliged the Bulgarian bishop to leave the district. The Wallachian and Albanian Greek Christians, who are strongly represented in the neighbourhood of Monastir, disapproved of the conduct of the Greek Patriarch in this instance, and showed a disposition to resent his assumption of power.

This Wallachian sympathy was the progenitor of further disturbances; and at Kinpruli, in 1874, a quarrel arose because the Bulgarians would not permit a Wallachian woman who had died to be buried by Greek priests in the local cemetery, which was taken possession of when the diocese was placed under the Exarch. The result was a party fight with stones and sticks, and the police had to interfere to disperse the combatants, but

not before one Bulgarian had been killed and several wounded. At another Bulgarian village, Malesh, the Greek Metropolitan of Shoumitza insisted on visiting the people in his ecclesiastical capacity, although warned not to do so by the villagers. His persistency cost him dear, for a rabble of men, women, and children collected, and would have stoned him to death, had not the neighbouring Mudir (Turkish magistrate) and some Turkish peasants arrived in time to rescue him. Amidst these disturbances, a circumstance occurred which shows the strong faith which exists, or rather existed, in the minds of the people regarding the all-powerful influence with the Porte of the British Government. In 1874 the Bulgarians in Macedonia, in their religious struggles, actually petitioned the British embassy to interfere in their behalf, and to have them placed under the ecclesiastical rule of the Bulgarian Exarch! They even went so far as to ask whether, in the event of their becoming Protestants, the British Government would watch over their interests! There is a simplicity in this proposal which is charming, but it proves that the population of Turkey is fully alive to the influence possessed by the foreign embassies in the government of the country, and how easy it is for any designing foreign government to create disturbance by holding out false hopes regarding any subject which agitates the popular mind.

It is by this means that Russia has stirred up agitation and trouble throughout the country, and, working over a space of many years with one fixed and persistent policy, she has used with consummate skill the art of intrigue, and brought the unhappy country to its present state of misery.

The proofs of this underhand diplomacy are everywhere apparent to any impartial inquirer who chooses

to travel through the land, and the slow and subtle system of poisoning must rouse the indignation of any honest man. The germ was visible after the death of Peter the Great, and, like a rank fungus, it has increased by arithmetical progression until it has culminated in the present crisis. The goal of Russia's ambition is the possession of Constantinople; and if her empire does not burst asunder from over-expansion, she will probably reach it in course of time. Her first tampering with the Bulgarians commenced in 1777, during the reign of Catherine II., who, in her dreams of the conquest of the country, christened one of her sons Alexander, and the other Constantine. But it was at the Peace of Bucharest, in 1812, that Russia gained her power of using intrigue with effect. By this treaty a right of protectorate was given to Russia over the Greek Church in certain parts of the Turkish Empire; and as the Bulgarians, who formed the bulk of the population, were under the control of that Church, it is easy to see what a good basis of operation was thus obtained. Indirectly it made Russia an element in the government of Turkey.

This right was confirmed at the Convention of Ackerman, in 1826, and the fomentation of the Greek rebellion against Turkey soon followed. By 1828 the Bulgarians were brought to look upon Russia as the power which was to give them freedom; but the campaign of 1828–29, although successful to the Russian arms, was fought in the midst of the Bulgarian people, and the devastation which followed the contending armies, and the final evacuation of the country by the Russians, made them regret the sympathy which they had so freely exhibited during the campaign, and which now only brought to them increased persecution by

their Ottoman rulers. Russian blandishments and promises are, however, skilfully made, and in a short time the Bulgarians again looked upon Russia as their future liberator; and on the breaking out of the Crimean War, they watched the result with anxious interest. From this time Russian influence began to wane, and a very powerful enemy arose to Russian intrigue. This enemy was the Bulgarian educational movement, which taught the people how Russia had dealt with her promises to other nations, and the amount of freedom she allotted to them after they fell into her power. Much information was also derived from immigrant Poles, who were scattered about Turkey as engineers and surveyors; and thus the cry of anguish from Poland, as a warning voice, reached the Bulgarian people. Russia had no longer the ear of the Bulgarians, and had, therefore, to change her tactics; she soon saw that, with a feeble monarch, the greatest enemy to Turkey might be realised in her own government, and, with patience and perseverance, she lured the weak Sultan to national suicide.

In 1867, the Cretan insurrection having been fanned into a flame, it was necessary to back it by a rising in Bulgaria; but I cannot here give Russia credit for her usual caution, for the whole thing was a complete bungle from beginning to end. She usually stands behind the curtain and pulls the strings which work the puppets, but in this case she let the curtain fall, and the whole sham was exposed. The programme was to promote brigandage on a large scale in Bulgaria, next to show that the country was in open rebellion, and then to call for intervention. "The Comité Secret" was established at Bucharest in order to create a diversion in favour of the Cretans by a rising, however small,

in Bulgaria. Russian and Greek agents were included in this "Comité," and money and arms were freely distributed to Greek klepti. They received orders to plunder and pillage Bulgaria, and to compel the inhabitants to join them.

But I cannot do better, in addition to the above account, which I obtained from the country itself, than give an extract from the writings of the late Lord Strangford, a straightforward English nobleman, gifted with a keen knowledge of human nature, an unusual share of common sense, and a wonderful power of expressing it. He may be taken as one of our best authorities on the Eastern Question; and this is what he says of the so-called Bulgarian rebellion of 1867:—

"Some three weeks ago we undertook to bring clearly before our readers the exact method by which spurious insurrections were hatched and forced into existence in Turkey, with the deliberate object of establishing a sufficient shew of anarchy, bloodshed, and massacres, calculated to precipitate a diplomatic or an armed intervention on the part of the greater powers of Europe, for the purpose of numbing and paralysing all Turkish government in Turkey. That was then being done by bands of brigands, recruited, subsidised, organised, and directed from without principally by a committee at Bucharest. They received orders to break out into open plunder and pillage all over Bulgaria, so as to compel the peaceable Christian peasantry to join their ranks and 'rise against their oppressors,' where possible; it being fully anticipated that the journals of the West could either be blinded to the real nature of such a movement, or else would be self-blinded, and would sympathise actively with it as a natural and spontaneous revolution on the part of those who, by the imperfect

light of European public opinion, ignorant of details, and seeking refuge in generalities, would be assumed as certain to make common cause with their insurgent fellow-Christians of Crete. The extreme energy and activity of Midhat Pacha, governor of Bulgaria north of the Balkans, completely defeated this delectable scheme of political rattening. He made short work of the filibusters, *being helped to the utmost of their power by the Bulgarian Christian peasantry.*

"These honest men determined to clear the country of these rascals, and they turned to and hunted them down everywhere—even to the very doors, it may be, of the consulates of the guaranteeing powers. The peasantry, our readers will be pleased to remark, is the same Bulgarian peasantry which, in our eyes, is disaffected by hypothesis, and which it would be quite contrary to 'our experience of the East' not to suppose certain to be sympathetically affected towards the so-called Cretan insurgents, and disposed to create a diversion on their behalf. Many curious documents appear to have come to light in connection with this outbreak, to which the Turkish authorities will act wisely in giving the most entire and remorseless publicity at all hazards.

"For the present we confine ourselves to the summary of a simple document, apparently a letter, found on the person of one of the brigands, who was shot off-hand shortly after he was taken.

"This man, Costaki by name, seems to have been a person of some little substance, who had been induced to trust his whole capital, amounting to a couple of hundred ducats, to the Bucharest Committee, under a Fenian bond, or guarantee of repayment of three times that sum out of the spoil—the spoil of Christian

peasantry by 'Christian' liberators, be it remembered —in case the movement turned out all well.

"'You have deceived me with your insurrection,' wrote the unfortunate man; 'you sent me into Turkey expecting to find a disaffected province ready to rise, instead of a hostile people of Bulgarians, hostile in deeds, too, not only in words, for it is by Bulgarians that I am arrested and given up to the authorities. We are shot down in the plains, and starved in the mountains, and have nothing for it but to surrender ourselves to law. Is that the way you pretend to regenerate a people, and to work for the good of the Bulgarian race? Is that your holy work, in the name of civilisation and progress? My worldly goods are destroyed, my house is desolate, my life I am about to lay down in the flower of my age. May God smite you, and all those who act with you—smite you with a chastisement even more terrible than that which your victims are doomed to suffer!'

"We have no comment to offer upon this, nor had we—who have long paid attention to the condition and prospects of the most numerous and the most worthy Christian race in Turkey—ever the slightest doubt about the loyalty and good sense of the Bulgarian population, whose immediate want, in so far as they have any, is not to turn the Turks but the Greeks out of the country." *

Now I beg my reader to remember that these words were written not longer ago than 1867, by a man thoroughly versed in the Eastern Question, and intimately acquainted with the Bulgarian people.

In the following year, another attempt to manufacture rebellion was made from the same quarter,

* "Select Writings of Viscount Strangford," vol. i., p. 167.

and with precisely similar results. At this time the Russian general, Bobricoff, accompanied by six engineer officers, and engaged by the Russian Government, was making a survey of Bulgaria and Thrace.

It is necessary now to remember the social state of this part of the country lying immediately north and south of the long range of the Balkan.

Until a very recent period, the mountains had been infested by brigands—*vauriens*, from the Circassian, Turkish, Greek, and Bulgarian nations—and the remnants of this lawless horde were still in existence in considerable numbers, and merely kept down by the strong arm of the law, acting through a large body of military and police. Had it not been for the energy and promptitude of Midhat Pacha, this barbarous horde of murderers would have burst its bonds and devastated the country, *as it was intended it should do.* It is asserted, I believe on good authority, that such was the influence which had been gradually gained by General Ignatieff over the weak Sultan Abdul Aziz, that it was intended, if the so-called Bulgarian rebellion succeeded, to call in the aid of Russian troops to quell it!

In 1874 I was travelling through the whole of this country, and stopped in many of the villages which are now burnt and laid in ruins through the late melancholy means employed to quell imaginary rebellion. Wherever I halted I was the guest of Bulgarians, and, on some occasions, of the schoolmasters of the towns and villages. In Bulgaria, if information is wanted, there is no man better capable of giving it than the schoolmaster. He is the pulse of the people, and by feeling it you can judge of the state of their health. I never saw a country which looked less like the seat of rebellion.

The people were prosperous, peaceful, and contented, and their whole thoughts were concentrated upon education and progress. I learnt the force of the so-called rebellions of 1867–68, and was informed that foreign agents were still at work, but without the slightest hope of success, and that the only result of their labours was the occasional drinking of revolutionary toasts when heated with wine, by a few good-for-nothing Bulgarian youths, deficient in brains; that their number was so insignificant and their influence so infinitesimal that they were not worth mentioning.

It was only eighteen months after this that the so-called rebellion occurred which resulted in the massacre of the inhabitants! The seeds of this disturbance—for I cannot call it rebellion—were sown by the same hands as in 1867–68, but the ground on which they fell was in a different state of preparation. In the first case, the rest of the country was at peace. Midhat Pacha, a man of real energy and ability, was on the spot with a well-organised body of military and police, and the disturbance was crushed as soon as it had begun.

In the second case, the country was plunged in civil war; the religious fanaticism of the Turks was roused by the rebellion of some of her Christian subjects in neighbouring provinces; their troops and police were scattered over the disturbed districts; their temper was irritated by the known machinations of one foreign power, and the galling fetters placed upon them by others; they hourly expected Servia to declare war in their front, and they were assured that Bulgaria was going to rebel in their rear. Financial shipwreck stared them in the face, and the whole machinery of government was in wild disorder; the Bulgarian people were in a state of terror at the alarming

reports from the neighbouring province of Herzegovina, and at the events which were foreshadowed in Servia. At this moment the match was put to the mine, which was to explode in the Bulgarian rebellion, and there was no Midhat Pacha on the spot. The result was a panic amongst the Bulgarians, and a panic amongst the Ottoman authorities. There is no combination of circumstances more favourable for cruelty and massacre than that of uncontrollable terror. A nation, like a man in a panic, is in a state of temporary insanity.

Be it remembered that the orders in 1867–68 to the foreign agents who were to manufacture rebellion, were "to *compel* the peaceable Christian peasantry to join their ranks, and rise against their oppressors." The orders were the same in 1876; and in abject terror some few unfortunate Bulgarians did join the ranks of the many ruffians that gathered in the hope of plunder, and we know the sad result. But to call this wicked plot a Bulgarian rebellion is a cruel insult and reproach to that peaceful and would-be loyal people.

As an instance of the panic which reigned amongst the Ottoman authorities, I will cite one case which occurred.

A telegram was received by one of the governing pashas from his superior to destroy eleven named villages, which were said to be hot-beds of insurrection. The pasha was about to carry his orders into effect, when some influential Bulgarians *and Turks* waited on him, and represented their horror at the intended cruelty, stating that they knew the villages intimately, and that the inhabitants were most peaceful, industrious, and harmless, and did not harbour a thought of rebellion. They begged the pasha to accompany them to the villages, and satisfy himself of the accuracy of their

assertion. He immediately did so, and, of course, found that the statement was correct. He telegraphed to that effect to his superior, and received orders to spare the villages; and thus these poor people escaped. Would that it had been so in all cases!

There is no palliation for the horrible cruelties that were committed within the knowledge, and sometimes even by the orders of the Ottoman authorities; but to fasten such cruelty as an attribute peculiar to the Turkish character is a wrong. Like barbarities have been rivalled in former times by Christians on the same ground, and in the present day by Russians in Central Asia. The orders for the Bulgarian atrocities are merely instances of the cruel side of human nature, bereft by panic of its better half, mercy, and as such bear no comparison with those of Russia, which were the result of cool and premeditated action.

It was stated that many of the Bulgarian girls were seized by the Turks and forcibly retained in their harems. This report is partly true and partly false. Many of the girls were undoubtedly taken to the harems, sometimes forcibly, and in many cases out of charity; but with very few exceptions these girls refuse to return to their homes.

The downfall of Sultan Abdul Aziz completely checkmated for a time the machinations of Russia, and in what form they are again to be resumed remains to be seen.

I have already said that the Bulgarians are principally a rural population, and that they form the great bulk of the agricultural classes in Turkey in Europe; but wherever it is practicable they also turn their attention to manufactures; and along the southern slopes of the Balkan woollen clothes and carpets are

made in large quantities, but are mostly used in the country.

It is difficult to form an accurate opinion of the number of the Bulgarians, or, indeed, of any other population in Turkey, as the official statistics are not to be depended upon, and I am inclined to think that the population is greatly underestimated. This may be accounted for by the corruption of Turkish officials, coupled with the fact of Christians paying a tax in lieu of military service. The head of a household knows when the tax-gatherer is coming, and orders some of the males of his family to make themselves scarce. The tax-gatherer enters the door, and feels a backshish slipped into his hand; and down goes the number of male occupants as three, when it is in reality five. They have another mode of taking the census, which is by counting the number of houses, and taking the average number of occupants as four in each family; but this is evidently a rough-and-ready mode of proceeding which must be far from accurate, and it is also open to the all-powerful influence of backshish. I give in Appendix C various statistics of the Turkish populations.

We have seen how, by raising their voice and not their arms, the Bulgarians obtained an independent church and national schools, and that general progress and contentment existed; but there can be no doubt that they inherit the remembrance, even in the present generation, of most wicked persecution approaching near to slavery; and the hardship they have now to bear is not the persecution of their governors, but the arrogance of their Mahommedan fellow-subjects who live by their side, and who, from being accustomed to see the Bulgarian Christians over-ridden, treat them with

contempt, and as though they were an inferior race. To their former persecution from the Ottoman authorities was added that of their Greek priesthood; and these two combined have produced a submission and a patience under suffering which is both pitiable and admirable.

Some idea of what these poor people once suffered, and the reformation which has been made in their treatment within the last few years, may be formed by a description of what was going on in the district of Djumaa, on the upper Strymon, in the year 1859. This district contains thirty-two villages, of which twenty-seven are Bulgarian and five Mahommedan; most of the villages were the property of the Mahommedan beys or aghas (gentlemen) of the place, the land being cultivated by the Bulgarians, partly as labourers and partly as rayahs, on the metayer system. The district was governed by a Mudir (magistrate), and Medjliss (court), who sat at the town of Djumaa.

The Medjliss was composed of Mahommedans, with one Bulgarian kogiabashi (headman) representative, but the latter did not dare to raise his voice on any subject. All the members of the Medjliss were the principal landowners in the district; consequently, in most of the questions brought before the court, they had to sit in judgment on themselves.

The neighbourhood, being mountainous, was infested by brigands, composed of Turks, Albanians, and Christians; and the beys who sat on the Medjliss were said to afford a ready asylum to these robbers, and sometimes to share in the plunder. Under such circumstances the amount of justice received by the Bulgarians may easily be imagined. By the metayer system, the landlord receives half the crop (after many deductions) as rent,

and it is collected in kind. At Djumaa, the beys and aghas employed brigands to collect not only their own share, but much besides, from the rayahs, and these Albanians in their turn plundered the villagers. The Poliak, or Albanian guard, in the service of one of the members of the Medjliss, was attached to a village called Logotash. They gathered together seven other evil spirits, and going to a neighbouring village, broke into the cottage of a Bulgarian farmer, and demanded plunder. The poor man, having nothing to give, was seized and held down while his body was seared with red-hot irons. This, of course, was not an every-day occurrence, and consequently made some sensation in the neighbourhood; and the Turkish Registrar for Title Deeds, of Sofia, happening to be at Djumaa at the time, heard of the barbarity, and to his credit called on the Mudir, and had the Poliak arrested and brought before the Medjliss.

At first the Albanians asserted their innocence, but the evidence was overwhelming and the Registrar firm; so they gave up that tack, and made a clean breast of it, and declared that they acted under instructions from their master and other members of the Medjliss, or *court which was trying them.*

This made matters disagreeable, but the indignant registrar still pressed the case to a higher court. So off to Constantinople went the principal bey, the master of the Poliak, who was a man of considerable property, and consequently of considerable influence, and made interest there with the higher powers. The result was that an order came that the case was not to be pressed against him, and the indignant registrar went on his way but not rejoicing.

This may be taken as a fair sample of the customs

and administration of justice in a *few* of the country districts twenty years ago; but a great change for the better has been wrought of late years. I was at this very place, Djumaa, in 1874. It was then a tolerably clean and flourishing town, with the telegraph and an excellent highway road passing through it. Brigandage was almost extinguished, and an advanced system of agriculture (chiefly tobacco) was practised. The same change has been realised in other districts throughout the country, and this, at all events, shows that the Crimean War was not fought in vain, and that it has brought some blessings to humanity.

My reader will observe the armour which has been given to the Bulgarian as a defence against persecution by the revival of his National Church, which throws a large share of his local government into the hands of the ecclesiastical superiors of his own nation, and at the same time creates a channel of communication leading up to Constantinople, by which any barefaced persecution could be made public. But, as I have said, the Bulgarians have still to bear the insolence and arrogance of their Mahommedan neighbours, and submit to it from the force of inheritance. I will give two examples which I lately witnessed. In the town of Salonica, in a grain-merchant's office, a Hellenised Bulgarian was transacting business with the merchant, and whilst he was in the midst of conversation a Turk entered, sat himself down, and at once broke up the conversation, and commenced business as though the Bulgarian was not in existence, and the man was left there standing until the Turk had finished. This arrogant conduct of the Turk was not habitual: had the man been a fellow-Turk, *however poor*, he would have respectfully been given time to conclude his business.

The other case is one of greater hardship. A Bulgarian farmer, in a village adjoining my estate, had his straw stack burnt. I was condoling with the man on his loss, when he told me that it was the act of an incendiary, and that he knew the culprit. "Then," I asked, "why do you not have him up before the Mudir (magistrate)?" He shrugged his shoulders, and said, "The man belongs to the Yuruk (Turks') village." "What of that?" I replied. "Have him up, and you will get justice; and, if you like, I will see that you have fair play." Another shrug of the shoulders. "No, thank you, Chelibi; I would rather not make enemies."

I could mention many other cases, but the foregoing are fair samples of the subordination of the Christian to the Turk in every-day life. It has been brought about by long years of domination of one race over the other in a country not regulated by a powerful police. But this subjection is rapidly wearing away, and the railway and the telegraph will soon equalise the different races.

CHAPTER III.

THE BOSPHORUS AND BLACK SEA.

Turkish Red-tapeism—My Struggles for a Passport—To Burgas by Steamer—Undercurrents of the Bosphorus—Possible Connection between it and the Caspian—The Great Flood—Bay and Town of Burgas.

ONE of my objects in visiting Turkey was to inspect some landed estates reported for sale, and which offered favourable investments for capital; and as I was anxious to see a large portion of the country in order to be able to form an accurate opinion of its capabilities, I determined to land at Burgas, on the Black Sea coast, and inspect the neighbourhood of that town, and afterwards to pass along the south side of the Balkan Mountains, cross them at their western extremity to the Danubian plain, and from there make my way to Salonica, in the south. Before leaving Constantinople, I was told that it was necessary to provide myself with a "teskerré," or Turkish passport, to show, if required, when travelling through the country.

Accordingly, I placed myself under the direction of "Far Away Moses," and was led through intricate and narrow streets for about half an hour, until we arrived at an official Turkish building, where we were told that it was necessary to cross to Stamboul to another office about two miles off. As it was an exceedingly hot day in July, I commenced to put myself in the fashion by abusing Turkish administration, though we have just as much red tape at home.

Arrived at the office, I had to wait until another

individual on the same errand had obtained what he required, and during this time I had the opportunity of observing the Turkish manner of doing business.

There was a very pompous Turkish official at a desk writing and questioning the intending traveller, and five other officials sitting round and looking on.

These officers were mostly young, and their principal duties appeared to consist in paring their nails and uttering deep and reflective sighs. "Far Away Moses" informed me that these gentlemen received salaries at the rate of £30 a month, that I had witnessed their usual occupation, and that there were no less than three thousand others in various offices usefully employed in a similar manner.

Look to it, O ye bondholders without dividends, for this is one of the weak and extravagant points of Turkish administration. There are usually three officials helping a fourth to do nothing.

The difficulty at Constantinople is to obtain accurate information upon any subject, either from Turks or Franks.

No sooner had I provided myself with the "teskerré," than I was told that a "booyutoo" was the proper passport to have, that it was a much grander document, and would be an "open sesame" wherever I might go on Turkish soil. It is obtained direct from the Grand Vizier, or from the Vali, or governor-general of a district viläiet, through the ambassador or consul representing the nationality of the traveller, and if it is produced to the magistrate of any district it immediately commands the greatest attention and assistance, while the production of a "teskerré" shows that the traveller is but an ordinary individual, not deserving much consideration. I afterwards procured a "booyutoo,"

but I had to produce it only once throughout the whole of my travels, and yet always met with the greatest kindness, civility, and hospitality wherever I went. Curiously enough the occasion of my having to produce the "booyutoo" occurred on the waters of the Bosphorus, when I was passing from one steamer to another with my luggage in a caique, and was stopped by one of the water custom-house officers. The man insisted on examining my luggage, but I happened to be in a hurry and a bad temper at the time, and therefore all the obstinacy of the Briton rose within me, and I firmly refused, knowing that the demand was only an excuse for backshish. The man persisted, and the steam whistle was blowing the signal for a start, so I indignantly spread out my "booyutoo" within an inch of the man's nose, and the boatman accompanied the tragic act by a crescendo expostulation. The effect was instantaneous, and the man who had been rather impertinent before now completely changed his manner, as he looked gravely at the document, which he folded up carefully, as though he regarded it with the deepest respect, and, returning it to me with a salute, politely begged me to pass on. I pondered over the Mahommedan law, which asserts that all men are equal!

I soon found myself on board the Austrian Lloyd steamer *Thetis*, bound for Galatz, *via* Burgas and Varna. It was a perfect pandemonium. The decks were crowded with passengers—Turks, Greeks, Armenians, Negroes, Circassians, Bulgarians, Germans, Dutch, French, Italians, Scotch, and I and my servant added the English element. They were nearly all talking, shouting, and gesticulating. There were nearly twenty horses on board, neighing, squealing, and kicking; there were dogs barking and whining, the donkey engine fizzed

and rattled, the captain was bawling and swearing, the screw was thumping and bumping, the steam was roaring and spluttering, and I was grumbling and muttering. The waters of Lodore were a joke to the hubbub.

Truly this city of the East must be a wonderful place to attract all these nations to a common centre! There must have been a special Providence over this steamer, otherwise we should have all been burnt, as the decks were piled with hay, which again were piled with men who were all smoking cigarettes. I called the attention of the captain to the fact, and received the foreign expressive reply of a shrug of the shoulders, as much as to say, "Men, like chimneys, are made to smoke;" and so I tried to think it was quite natural and pleasant, and went below, where I must do the steamer justice by saying that everything was very comfortable.

In steaming along the Bosphorus the attention is attracted to the rapidity of the surface current, which is running at about three miles an hour from the Black Sea to the Sea of Marmora; and on emerging into the former sea we observe some curious volcanic rocks, which are the celebrated Cyanean gates. There is a connection between these rocks and the strong current; and Nature is here silently finishing a great work. This subject is one of such deep interest that I shall dwell upon it for a time, in the hope that it may have attractions for my reader.

Although there is such a strong surface current from one sea to the other through the Bosphorus, if from a small boat a weighted bucket with a rope attached be sunk to some depth, it is found that there is such a powerful undercurrent in the opposite direction that it will actually, by means of the sunken bucket, tow the boat against the upper stream.

Different explanations have been given as to the cause of these opposite currents, and Maury attributes it to the difference in specific gravity between the surface and under water, and the effort of the two to find their level; for it has been proved by experiment that the water at the bottom is more impregnated with salt, and therefore heavier than the water at the top.

Another, more probable explanation is founded on the supposition that there is underground communication between the Caspian and the Black Sea, and that the level of the former being much lower than that of the latter, the water is sucked from below through this underground channel, thus creating an undercurrent in that direction from the Sea of Marmora through the Bosphorus and Black Sea to the Caspian, while the upper current flows by reason of difference of level in the contrary direction, namely, from the Black Sea to the Sea of Marmora.

This supposition requires that the level of the Caspian should be lower than that of the Black Sea, and the level of the latter higher than the Mediterranean; and if we assume that there is an underground communication between the two seas, the laws of hydraulics would then be satisfied, and the phenomenon would be explained. Now Sir Roderick Murchison made the level of the Caspian 83·6 feet lower than the Black Sea, so that part of the problem is satisfied, and we know that the surface level of the Black Sea is higher than the Mediterranean, therefore we only require to prove the underground channel. This is stated to exist at the south-eastern shore, in the direction of Tiflis, but there are many reasons for supposing that it may be by the Sea of Azoff. We are told by ancient writers that

the Black Sea, the Sea of Azoff, and the Caspian were originally one, and that this great inland water was pent up to a considerably higher level than the Propontis and Mediterranean by the exceedingly narrow passage formed by the Cyanean Isles at the mouth of the Bosphorus. That about 1530 years before Christ a volcanic eruption destroyed the greater part of this barrier, and the waters thus freed from confinement rushed into the Propontis, thence by the Hellespont to the Mediterranean, producing a *great flood*, and deluging the lower countries of Asia Minor, Thrace, Greece, Egypt, and Libya. Strabo, Zanthus, Diodorus, and many other ancient authors allude to this great inundation.

The pages of history, which are unfolded for us by geological research, confirm this ancient tradition in a very remarkable manner. The whole of the land lying between the Caspian and the Sea of Azoff is composed of marine deposit, similar to that of the Caspian in the present day; and there are marked signs of sea-cliffs where all is now dry land. Again, in the higher rocks at the mouth of the Bosphorus there are unmistakable signs of the abrasion of the rocks by an immense torrent of water flowing from the Black Sea through the Bosphorus.

It is true that the elevation of the land between the Sea of Azoff and the Caspian amounts in one place to 237 feet above the former; but it is quite possible that the land is being gradually upheaved by volcanic action, as there are mud volcanoes in the immediate neighbourhood, and we can hardly suppose it possible that the level of the Black Sea before the great flood already mentioned rose to such an extreme height.

The mud volcanoes near Yenicale, and the salt

marshes and lakes in the isthmus near the Caspian, all point to an underground connection.

The difference of level which exists between the Caspian and the Black Sea may be accounted for by the extraordinary amount of desiccation which we know to be going on in the former sea, which is rapidly diminishing in size. Some idea of this may be formed when we find that in the time of Herodotus, who personally visited those districts, there were rivers east of the Bug navigable for ships for some distance, while in the present day there are no rivers there at all!

The Black Sea, also, is decreasing in size, for Herodotus asserts that he made the measurements himself, and gives the width from Sindica to Themisyra, on the river Thermodon, as 3,300 stades, and the length from the mouth of the Phasis to the Bosphorus, 11,100 stades. Procopius makes the length a little longer than Herodotus, and both accounts exceed by more than a third the length of the sea in the present day; but when the physical character of the country which borders the Black Sea is examined, it is difficult to acknowledge the accuracy of these measurements. At the same time, they point to the fact that a great reduction of the area of water has taken place.

Now what do we learn from all these geological and historical facts?

That there was originally a great inland sea, pent in by the Cyanean gates, and that by some great volcanic eruption those obstructing rocks were suddenly removed, and thus allowed the great expanse of water to rush violently through the Bosphorus to find their level in the Mediterranean, and to flood the countries even unto Egypt and Libya. That as the level of the water fell, land appeared where before all was sea, and the

isthmus between the Caspian and the Sea of Azoff was formed.

Desiccation by evaporation was now so great that it far exceeded the supply of water by rivers to the Caspian, and there was, and is, reactionary reduction here, since rivers are only formed by the evaporation of water from neighbouring seas, so that as this great inland sea ran out by the Bosphorus, so in like proportion did the rivers run dry. It is therefore certain that in some far distant future, according to our estimate of time, the plough will be turning up the rich soil, and there will be golden fields of wheat on the land which now lies at the bottom of the Caspian.

Ten hours after we had passed the Cyanean gates we were steaming into the large Bay of Burgas, formed by Cape Emineh on the north, where the ancient Hæmus, or modern Balkan, dips into the sea, and on the south by the promontory which is terminated by the Greek town of Sisopolis.

The Bay of Burgas offers the only good harbour between the Bosphorus and the Danube; and for this, as well as for strategical and commercial reasons, it is a place of great importance. On the northern side of the bay are the two ancient Greek towns of Anchialus and Mesembria; and the latter would well repay a visit from an archæologist. It was a colony of the Megarians; and its original name was Melsembria, from its founder Melsas—the termination *bria* being supposed to have been the Thracian word for town. It was to this place that the Ionians fled from Byzantium after the suppression of their revolt, B.C. 493.

I saw some very beautiful and perfect specimens of Byzantine architecture in the town in the form of ruins of ancient churches, said to have been erected by nobles

who were banished to this spot during the Byzantine empire. They are built of small red bricks, which are here and there studded with small concave, coloured, and glazed tiles, which are still in a most perfect state of preservation. The buildings are all dome-shaped. The town is essentially Greek in the present day; and it is highly probable that many of the inhabitants are the descendants of the ancient Ionians who migrated there more than two thousand three hundred years ago.

There are many Greek towns scattered along this coast, and amongst them are the five cities which formed the Greek Pentapolis, namely, Istriani (Kustendje), Tomi (Mangalia), Odessus (Varna), Mesembria, and Appolonia (Sisopolis). Being seaport towns, it is not probable that the ancient Greek blood has been handed down with much purity, but that it is present there can be little doubt.

As we are now amongst Greeks, I will take the opportunity of giving a brief sketch of the Greek subjects of Turkey in Europe.

CHAPTER IV.

OTTOMAN-GREEK SUBJECTS.

Ottoman-Greek Subjects—Their First Entrance into the Country—Emigration of Ancient Greeks—The Greek and Russian Churches—Pan-Hellenism—Town of Sisopolis—Greeks on the Black Sea Coast—Their Primitive Customs—Bitter Feeling against the Turk—Massacre at Niausta—Greek Brigandage.

ALTHOUGH the Greeks, both in ancient and modern times, have been connected with the Government of Turkey in Europe in many important particulars, they have not had much influence in the diffusion of their blood amongst the population. Excepting in Thessaly and Epirus, and in Salonica, and some of the large towns, the bulk of the population is Bulgarian, grafted upon the Thracian and probably Slavonic stock. The Bulgarian occupation of the country was that of emigration, sword in hand, and the families followed in the wake of conquest, and peopled the land. The Greek and also the Ottoman occupation was that of conquest alone, and the small emigration of these races which followed was only the result of commercial enterprise. Hence we find that the real Greek and Ottoman populations of Turkey in Europe in the present day are but insignificant as compared with the Bulgarians. Many of the published statistics would lead to a contrary conclusion, as we frequently see the Greek population put down at a figure of millions; but this arose from the fact of the Bulgarians being dominated by the Greek Church of Constantinople, and, therefore, from political

as well as for Church purposes, they were designated as Greeks.

Ubicini gives the number of Greeks in the Turkish Empire as two millions, of which, he says, less than half are in Europe. Excluding Thessaly, and Epirus, and the Islands, I believe their number in Turkey in Europe would not exceed 500,000; and these are principally found in Constantinople, and among the towns on the sea-coast, and the largest towns in the interior. The common term for a Greek amongst the natives is "Roum," Roman. There is probably more ancient Greek blood to be found in Turkey than in modern Greece. The early Greeks settled in Asia Minor, have remained there to the present day, and the Phanariotes can date their occupation of the soil from the earliest history of Byzantium.

The country has been so overrun with Persians, Goths, Huns, Bulgarians, Venetians, and Turks, that the purity of blood of any nation inhabiting the towns on the sea-coast must be much diluted. Whether the ancient Greeks were of Slavonian, Italian, or Egyptian blood, cannot be proved; but Latham seems to arrive at the conclusion that they were a mixture of the three. So that if the ancient Thracians were of Slavonian origin, as is suggested, the Greek settlers might have been hailed by them as cousins in some indefinite degree. The frequent occurrence of the name Heraclea (corrupted into Ereklia, Arakli), which still clings to many towns both in Turkey in Asia and Turkey in Europe, testifies to the antiquity of the Greek inhabitants, for it was the custom of both the Bulgarian and Turkish invaders to give new names to their new settlements; but, as the country was successively overrun, the inhabitants of the same nationality kept

grouping themselves into separate towns and villages, in order to enjoy their habitual, social customs, and they have, in many instances, probably remained on the same ground to the present day. Some of the villages in Turkey, especially amongst the mountains, may, therefore, be of great antiquity, and it might throw much light upon the ancient history of the country if the ethnologist and philologist would study the villages in the interior. The time will soon be past for doing so with profit, as railways are pushing their way into the land, and when once communication is made easy the traces of antiquity will begin to diminish. By pitching his tent on the mountains during the summer, and in the plains during the winter, the ethnologist might enjoy one of the healthiest climates in the world, and he would meet with the greatest hospitality and civility.

As far as we can judge, the ancient and modern Greeks of Turkey show similarity of character in their pursuits, which, when not diverted by war, were commercial. They do not appear to have spread over Turkey in Europe and peopled it, but rather to have been attracted to the points which offered the greatest facilities for commerce, and there remained to carry on their trade with the people of the country. Grote tells us that it was the policy of the Persians to give as far as possible autonomy to all the Greek towns of Thrace, both small and great, and the advantage of this policy was recognised by their predecessors as well as by their successors.

The excess of individuality in the Greek character was evidently well understood, and it was discerned that if each town were left to govern itself there would be less chance of united action from the whole body. In after

years, under Ottoman rule, the Greeks recognised their weakness, and endeavoured to strengthen their position by Hellenising (if I may so use the word) the Bulgarian *population* of Turkey from the source of the Greek Church.

The experiment had a fair trial, but Bulgarian nationality was too strong to be smothered, and it burst the bonds of ecclesiastical subjection. The strength of this nationality becomes the more conspicuous, because the rites and doctrines of both churches are so similar that there is practically little difference between the two, so that in overlaying the Bulgarians with the Greek Church there were no religious prejudices to overcome.

Again, it might be thought that success would be ensured, since at the time of the trial the only education given to the peasant classes was through the priesthood, and care was taken that these should all be Greeks.

But it was of no use; the experiment was a complete failure, although it had a trial of a hundred years, and at the end of that time the Bulgarian crowed out his strong nationality at the dawn of his revived church.

The failure may be attributed to two causes, each of which reacted upon the other, viz., the love of the Bulgarian for his mother-tongue and the neglect of the Greeks to oust it—I do not mean by force, but by adequate Greek elementary educational establishments.

The failure has added much to the complexity of government in Turkey, as the antipathy between the two races is now intense, and forms a species of yeast to keep up the fermentation amongst the peoples of that unhappy country.

Looking, then, at the presence of the Greeks in Turkey, we find that their first entry dates from the mythical Æolian, Dorian, and Ionian emigrations to Asia Minor, from whence they passed over to the coast

of Thrace, and established themselves in the seaport towns, probably for the purposes of trade, but they still looked to their mother-country as their head. Under them Byzantium grew in importance and power, until through it the greater part of Thrace was ruled by a military despotism.

In B.C. 168, when Perseus, the last king of Macedonia, was defeated by Æmilius Paulus, the Roman arms began to overshadow Greece, and twenty-two years after it became a Roman province, but Greek trade still flourished at Byzantium and on the coast. When the Roman Emperor Constantine transferred the seat of government to Byzantium, and gave it his name, Greece commenced a new reign under the changed title of the Byzantine Empire, and in course of time Greeks became Roman Emperors.

The Byzantine Empire over what we now call Turkey in Europe was but a military despotism over a subjugated people, and the Greeks did not populate any material portion of the country. After the conquest of the country by the Turks, although the machinery of government was of Turkish workmanship, it had to be set in motion by Greek engineers. The Ottomans found themselves masters of a population which did not understand their language, and they had to make the Greeks their medium of communication with their new subjects. This necessarily brought the Greeks into close contact with the governing power, and they made such good use of the opportunity that the influence of the Phanar became proverbial. The dying words of Sultan Othman recommended religious toleration over his new conquests, and the respect which was paid to his injunctions gave a power to the Greek Patriarchs which was hardly less than that of the Sheiks ul Islâm.

The Ottomans, not knowing how to communicate with their subjects, took advantage of the ecclesiastical organisation of the Greek Church, and placed a large share of the civil power into its hands; and thus the minority ruled the majority of the Christian subjects. But the power of the Greek Church was not supported by Ottoman subjects only: it ranged over an immense area in Russia; and this connection with the arch-enemy of the Turks made it a very dangerous, and, it may possibly prove, fatal element in Ottoman government. The origin of the Oriental or Orthodox Eastern Church is uncertain. The Greeks claim that it was founded by the apostle St. Andrew. It is certain that there were Christians in Byzantium in the time of Severus. It was, and is, governed by four Patriarchs, at Constantinople, Antioch, Alexandria, and Jerusalem.

The Patriarch of Constantinople was originally at the head of the whole of the Russian Church; but towards the close of the sixteenth century a fifth Patriarch was appointed at Moscow. This office was suppressed by Peter the Great, and since his reign the Russian Church has been governed by a synod of her own bishops. The Church of Servia also seceded from the see of Constantinople, and lately (1872) that of Bulgaria, so that its power is gradually being curtailed. The points of difference between the Greek and the Roman Churches consist principally in the former refusing to acknowledge the supremacy of the latter; but they also differ on the doctrine of purgatory, and the Nicene Creed, and in the celibacy of the clergy. The Greek priests who are met with in the country districts of Turkey are, generally speaking, but partially educated men, who live by exactions from their flock. Their power over the people in Macedonia is far less

than in Bulgaria and Roumelia. Many religious observances are commanded, but they are too often accompanied by a heavy charge; and the poor peasant is mulcted of what little is left him after deductions for taxes, and the result of his careless cultivation.

So long as Greece proper formed part of the Turkish Empire, the Greeks exercised a very powerful influence on the Porte; but since 1829 the great bulk of the Greek population has been cut adrift from Turkey, and with it the influence it formerly possessed.

The dream of Greek ambition is the re-establishment of the Byzantine Empire, and had she dealt in a more liberal spirit when she possessed the ecclesiastical government of the Bulgarian people, she might by this time have so Hellenised them as to make such a dream possible of realisation. As it is, a bitter enmity has been established with the bulk of the very people the new Byzantine Empire would have to govern; and any attempt to establish such a rule would raise a storm of indignation. Besides this, it would be opposed to the Pan-Slavonic scheme, and thus raise such a host of enemies in the north and east as to completely crush the feeble power of the Pan-Hellenic rival.

The religious toleration of Mahommedan Turkey would hardly be copied by Christian Greece, and Greek rule at Constantinople would mean a Greek Church for the Bulgarians, and the last state of discord would be worse than the first, judging by the bitterness which is now rampant.

There is a vulgar saying that in either a bargain or intrigue one Armenian can outwit two Jews, and one Greek two Armenians. My own experience of the Greeks in Turkey is that they are a most industrious, energetic, and hospitable race, and just as truthful as

other Christians in that country. They are now suffering from an epidemic of education, and if they are not careful, "too much learning will make them mad." If a respectable country farmer has a son, he is not brought up to look after his business, but is packed off to Athens to be educated out of it. He is naturally clever (all Greeks are), and takes a fair degree at the university, and then aims at being either a doctor, lawyer, or politician. Now the demand for doctors and lawyers is limited, that for politicians is not so; the consequence is that Athens is flooded with a set of young aspirants, each of whom thinks he is destined to be prime minister, and to re-establish the Byzantine Empire. This would be a laudable ambition, and do no harm, if it were not for the extraordinary amount of energy in the Greek character. Each young aspirant immediately sets vigorously to work to satisfy his ambition; but unfortunately each wishes to do it precisely in his own way and no other. The consequence is that there are almost as many political parties in the state as there are politicians, and the work of an energetic government is hampered as much as it can possibly be. By-and-by the peasant farmer will die, and the country farm will be uncultivated and unproductive, while the son is making speeches and losing money.

There is a marked difference between the Greek settlers in the towns of the Black Sea coast and those of the Macedonian frontier, not so much in physical characteristics as in their customs and social ways. The former are more Oriental than the latter, and not so advanced in what we generally understand by the term civilisation. This might be seized upon as a strong argument that the cause of this effect is the pernicious

rule of the Ottoman, which has more influence on the Greek race bordering the Black Sea than on the same race in contact with its independent and mother-country. But unfortunately for this specious argument, it is upset —like many other hasty conclusions in Turkey—and its converse is found by a journey of a few miles into the interior, where another race, the Bulgarian, is met, which is far more advanced in civilisation than the same people on the Macedonian frontier.

The Greeks on the Black Sea coast are certainly the most dirty people it has ever been my fortune to meet, and the town of Sisopolis, at the entrance of the Bay of Burgas, stands out pre-eminent in that respect. It must be by nature an extremely healthy place, otherwise some fearful epidemic would break out, if there is any truth in sanitary laws. If any of my readers think of visiting it, I should advise them to construct some sort of "patent waterproof anti-sewage umbrella," with a receptacle for *eau de Cologne* in the handle; for the streets are so narrow that the houses nearly meet across them, and all the sewage and filth falls into the streets from the projecting first floors. I had so many narrow escapes from these sewage shower-baths, that out of respect to my nervous system I left the town. The people seem to live well, for in front of about every third or fourth house a sheep was being slaughtered; but this does not add to the cleanliness of the town, for all the blood and refuse is left to pollute pollution.

I have seen much of the Greeks in Turkey since that time, and there is no doubt that they are content to live in an absence of not only luxury, but ordinary comfort, which is astonishing, and would be laudable if it were accompanied by cleanliness.

There is no want of ventilation in their houses, for

the wind moans and whistles through them in a melancholy chorus. But cold and wet as are the winters, the Greek will come into his house and complacently sit down in his wet clothes, in a thorough draught, until he dries, and the aggravating part of it is that he is not aware that he is doing anything at all uncomfortable.

If there is a visitor present he honours his guest with a "mangal," a dreadful contrivance for poisoning the air of a room with carbonic acid gas, produced by a quantity of red-hot charcoal in a brazier placed in the middle of the room. The furniture is generally conspicuous by its absence, and usually consists of only a divan covered, as well as the floor, with a pretty carpet. When it is time for bed, a quilt and a pillow are brought in for each visitor, and the company rolls itself up to snore under an *allegro agitato* accompaniment of animals that shall be nameless. The ablutions in the morning are performed in the verandah, where may be espied a small brass basin on a wooden sink projecting over the street. The basin is covered with a brass network, culminating in the centre with a receptacle for a pretty mediæval-looking brass coffee-pot with a very small spout, and capable of holding as near as possible an imperial quart of water. The inexperienced traveller, having unrolled himself from his lively quilt, hovers about the mediæval brass vessel and thinks of coffee, and with hopeful hesitation places his hand on it to see if it is hot; but his hopes are doomed to disappointment, for one of the ladies of the house now appears with a small piece of soap in her left hand, and a towel over her arm. She approaches, seizes the coffee-pot with her right hand, and looks kindly and invitingly at the visitor. He is now initiated into the art of producing a cheerful countenance

from small resources. He is supposed to hold out his two hands together, while the lady pours water into them out of what I call the coffee-pot. If he is clever he may save a few drops from running through his fingers, and these he rubs quickly over his face; it is cool and refreshing, and he longs for more, but the water is running short. He is then handed the piece of soap, with which he lathers his hands, the remainder of the quart of water is poured over them, and he then has to make believe that he has had his bath. The Greeks will make the quart of water do for two people, but I was wasteful and used it all for myself. After this, Turkish coffee is brought in little cups which hold about a tea-spoonful of grounds and a tea-spoonful of coffee, and about four hours afterwards, breakfast is served, which consists of soup and two or three made dishes, which would not be bad if they were warm, but they are usually half cold. Notwithstanding all this, the good humour, anxiety to please, and hospitality of the Greek host are so genuine that you leave with a feeling of gratitude, accompanied by sorrow that you cannot teach him how to be comfortable. An afterthought, however, springs up, that if the Greek is happy and contented with so little, why should he be taught to wish for more? In the great towns, such as Constantinople, &c., the wealthy Greeks, of course, live like other Europeans, but in the country towns, very well-to-do people live in the manner I have described.

The fault of the Greek character is love of intrigue, and a deficiency in the power of making individual interests subservient to the interests of the State. But it cannot be denied that very great progress has been made by Greece since her escape from Ottoman rule—

far greater, in fact, than would have been the case had she remained under it. The cause of this is not far to seek; unity of religion and unity of social habits amongst the subjects make them more easy to govern than if they were of opposite religions, and under the influence of fanatical hatred. Moreover, in Greece, there is no inquisition of foreign intrigue to foster insurrection and thwart every attempt at reform, such as exists in Turkey; and last, not least, there are more able and educated men to meet the wants of the government.

The Greeks complain that the area of their country is too small to develop the great administrative talents which they possess; but I much doubt whether, if it were extended to a Byzantine Empire, their habits of intrigue would not create divisions which would break it up into small and independent states. One thing they have learned of late years which will tell to their advantage, and that is, that Russia has hitherto made use of Greece simply for her own purposes, and that Pan-Slavonic and Pan-Hellenic schemes are forces acting upon the same line, but in opposite directions. Amidst the late disturbances under which Turkey has been labouring, Greece has shown one encouraging symptom of power, and that is self-control. This proves that the government has a hold over the passions of the people, and is also alive to the real interests of the country. A rising of Greek-Ottoman subjects, supported by an attack from Greece proper, would certainly prove a painful thorn in the side of Turkey at the present moment (January, 1877); but it could only end in promoting the views of Russia at the expense of Greece. Greek lives and Greek money would have to support the rebellion, commerce would be obstructed, massacres would excite

the interference of foreign Powers, and Greece would be reduced to her former limits—a poorer and a wiser State.

In travelling along the Macedonian frontier, it is painful and melancholy—but not unnatural—to find the bitter feeling which has been left amongst the Greek-Ottoman subjects by the horrors produced by retaliation during the war of independence.

The town of Niausta—in a lovely situation about two thousand feet up Mount Bernius, and overlooking the whole of the Macedonian plain and the sea beyond—suffered more than any other in this way. I was there quite recently, and was led by an old man to a beautiful green sward in a grove of walnut-trees just above a precipitous rock, over which fell a clear stream in successive cascades for about a thousand feet, until it reached the wide plain below. Mountains and woods rose at the back, and I was basking in the beauties of Nature, when I was aroused by details of the hideous conduct of man. "It was here," the old man said, "that when a boy I saw all the male population of Niausta brought to execution. The Turkish officials stood here, the executioner there. One by one the Christian Greeks were led out. The question was put to them, 'Ghiaour, wilt thou save thy soul by following God and the prophet?' The answer was, 'No, Effendim;' and the executioner did his work. But there was one young man, so grand, so noble, so handsome, that they paused, then reluctantly put the fatal question, and he firmly answered, 'No.' 'Go back, Ghiaour, and think over your refusal for an hour.' Again he was brought forth, and again the same answer. Still loth to take so fine a life, they offered him a third and last chance for repentance. "What now, young Ghiaour, will thou

accept the terms and live?' 'By God's help, never,' he replied, and boldly met his fate."

Truly these were Christian martyrs, and their race should be capable of great deeds.

The demoralising effects of such horrors are not confined to the moment, but leave their track behind. This I witnessed on visiting the house of a Greek shortly after this old man's recital. A pretty child came into the room, a boy of about five years of age, and upon my taking him on my knee, and making the usual remark that he "was a fine boy for his age," the father said, "Georgy, tell the gentleman how many Turks you will kill when you are a man." There was much behind those words.

In the small Greek towns on the Black Sea coast very little complaint is heard of Turkish misgovernment, but on the Macedonian frontier it is the chief topic of conversation. The Greeks take more kindly to brigandage than any other of the Ottoman subjects, Circassians excepted, and most of the bands which used to infest the mountains which divide Thessaly from Macedonia were composed of scoundrels from that nation. Mehemet Ali Pacha (by birth a German), by his energy and perseverance, dispersed the whole of these bands when he was in command of the district three years ago; but since the anarchy produced by the late rebellions he has been called to the seat of war, and brigandage has again appeared. Here again is another instance of the difficulty under which Turkey labours, of not being allowed time to set her house in order.

CHAPTER V.

"EN VOYAGE."

An English Vice-Consul—Torture!—Scenery of the Black Sea Coast—Djeverli—The Bulgarian Peasants—Interior of their Houses—Their Habits and Customs—Bulgarian Dances—Bagpipes—A Funeral—A Dinner-party—The Pole Listopat—"Good dog, good dog!"—A Circassian Village—Russian Philanthropy in Circassia—A Skirmish—The Knight of the Tea-pot.

BEFORE leaving Constantinople I had been in correspondence with Mr. Charles Brophy, Vice-Consul at Burgas, who consequently expected my arrival, and as the steamer dropped anchor before that town, I saw the Union Jack fluttering away in his boat, which was making for the *Thetis*. Mr. Brophy has been some years at Burgas, and has an intimate acquaintance with the language and customs of the nations who dwell around him, so that his companionship and information were of great service to me. With kind hospitality he took me under his charge, and insisted upon my being his guest at his farm at Djeverli, about twenty miles inland.

There is nothing remarkable about the town of Burgas, except the dirt, the fleas, and the bugs, the last being ravenous and active to a degree, the like of which I have never experienced in any other place. It does not boast of an hotel, but there is a khan, or inn, to which we betook ourselves, and had a sort of breakfast, or *déjeúner à la fourchette*. If we inquired into the parentage of this establishment, I should say that its father had been a pot-house, and its mother a small

French restaurant; but the food was good to a hungry man.

The kitchen adjoined the café, and you were supposed to go into it and choose your dishes—and there was plenty of choice: stewed mutton and vegetables, stewed beef, stewed veal, macaroni, soup, and fried fish. The order given, the plates were brought into the café, where there were tables, and even table-cloths and napkins. Natives of various races thronged the room, and my substantial lunch, with excellent native wine, cost eighteenpence.

Presently, what did I see? Yes, there was no doubt about it, a thorough-bred barrel-organ! and the man brought it into the café, sat down beside me, and began to grind away with all his might. Fortunately, the poor thing was hoarse, so that it was not so deafening as it might otherwise have been; but I nearly choked myself in my endeavours to finish my luncheon, that I might escape from the unmusical instrument.

In Constantinople these organ-players are not allowed to stop and play in the streets, so one man hoists it on his back and walks along, while another follows and turns the handle, and the effect is very ludicrous.

The population of Burgas is very mixed, but it is chiefly Greek and Bulgarian. The principal trade consists in the export of grain and wool, which are brought down in very large quantities from the interior. Burgas is a most important position in a strategical point of view, and the neighbouring hills on the north of the bay would form an excellent position for an entrenched camp, as from it an enemy could command all the eastern passes of the Balkan. But I shall allude to this subject in another chapter.

It was arranged that we should start for Mr.

Brophy's farm an hour after our landing, and he had, with well-intentioned kindness, provided a "talega," or Turkish carriage, for me and my servant; but he was far too wise to enter it himself, and very properly rode his own horse. In Turkey, if you are told that you are to start in an hour, you may be quite sure that it means three hours instead of one; and our start in this instance was no exception to the rule. At last the vehicle arrived, and we were fairly off. Never shall I forget that drive! A talega has wooden seats, with a wooden roof, open at the sides, and springs there are none. It is an instrument of torture, devised to shake out the teeth and batter in the skull, and before we had jogged many miles along the road there were so many bumps on the top of my head that a phrenologist would have set me down for a lunatic. And so I was, for trusting myself to such a horrible contrivance for making man uncomfortable and sore, when I had two strong legs able and willing to carry me. But—forewarned forearmed—never again has mortal man been able to lure me into a like agitating machine!

Our road—or rather track—lay over rolling hills, devoid of trees, but rich in golden corn, which, on the 20th of July, was being reaped and carried. The country had the appearance of huge Atlantic waves turned into land, which rolled away as far as the eye could reach, until it merged into the great plain of Adrianople. On the right was the Baltic range, which here is but from two to three thousand feet in height, wooded near the tops, and with glades of cultivated land where the corn was yet uncut. Behind and to the left, along the Black Sea coast, the scenery is different. Here the smooth rolling hills give place to very steep and higher ground, which here and there deserves the

name of mountain, and it is for the most part covered with a thick oak scrub, which evidently, from the few large trees which are left, was once a forest. This range is dignified by the name of Strandja Mountains, and they extend almost to Constantinople—their northern extremity, which bends round to the west, being called the Tundja Mountains, from the river of that name, which cuts its way through them on its southern journey to join the great Maritza. The varieties in the scenery, which is rather curious than grand, is the result of varieties in geological formation. The smooth and, in this eastern quarter, tame-looking Balkan is built up of limestone, chalk, and marl, of the lower cretaceous system, while the Tundja and Strandja Hills are formed of the crystalline rocks of mica schist, with here and there a lofty point of syenite and granite.

I noticed that the soil upon which we were travelling was nearly black; and no wonder that it was bearing such heavy crops of corn, for it is similar to the black earth of Russia which so enriches the corn-growing districts north of the Sea of Azoff. Sir Roderick Murchison calls it *tchornozem*, and ascribes its formation to a sub-aqueous origin through the destruction of black Jurassic shale. Pagen, the French agricultural chemist, pronounces it to be one of the best wheat soils in the world, in consequence of the large proportion of azotised matter which it contains. A sample of it gave the following analysis:—

Silica	69·8
Alumina	13·5
Lime	1·6
Oxide of Iron	·7
Organic Matter	6·4
Traces of Humic and Sulphuric Acid and Chlorine	1·7
	100

We passed through a busy hive of reapers, who were cutting the product of these chemical substances, and who were nearly all Bulgarian women. We were going up a hill at the time, and I had left my "infernal machine" to enjoy the pleasure of stretching my legs and counting my bruises, when I saw several of the young women hastening towards me. Feeling that it would be ungallant to turn my back upon so fair a charge, I stopped, determined to see it out at all hazards. On they came, with laughing lips and sparkling eyes, as I stood wrapt in expectant wonder—for they were so many. Soon I was surrounded. What might be the customs of the country, or what might be expected of me, I knew not, and I felt that could my friends at home have seen me at this moment, they would have thought my situation ludicrous in the extreme; but now my hands were kissed, one foot was raised, and the sole of my boot was rubbed with ears of corn, to signify that it was the desire of these brown damsels that I might for ever walk on plenty. This poetical consideration for my welfare deserved some return, so I distributed some small coins amongst them, and was laughingly released.

The farmhouse belonging to my host is on the edge of a Bulgarian village, and I had a good opportunity of studying the character of these people in this part of Turkey, and of afterwards comparing them with the Hellenised Bulgarians on my own estate in Macedonia; and the comparison was certainly in favour of the non-Hellenic element.

It is the fashion with residents in the country to speak of the Bulgarian as lazy and idle; but from my own experience I do not think it is a fair accusation. It is true that the amount of work done by him in

the year is very small, but that is partly the fault of his religion, which forbids him to work during the feast and fast days, which, including Sundays, number 180 out of the 365 days in the year. When he does work, he rises at four a.m. in the winter, and feeds his working cattle, and is away before daybreak to his bit of land, which is perhaps two miles or more distant, and he ploughs it until he can no longer see to do so.

In the summer, it is true, he may often be found asleep during the day; but, on the other hand, he is frequently at his work at two o'clock in the morning, and continues his labour, off and on, until ten at night.

On my own estate, a Bulgarian with an English single plough and two pairs of buffaloes—one pair in and one out—assisted by a boy to lead them, ploughs one and one-eighth English acres on a winter's day; the soil being a rich sandy loam, and the furrow seven inches deep. In England one acre is considered very good work; so that the Bulgarian cannot be called idle. The women are exceedingly industrious: they bake their own bread, spin wool and cotton, and weave all the cloths and woollen stuffs for family use, and are seldom seen idle for any part of the day.

The interiors of the houses of the working classes are generally plastered with a mixture of cow-dung and clay, and consist of two rooms and an enclosed verandah. The furniture consists of pots and pans, and some rugs for bedding, a pretty carpet for grand occasions, and some gaily-painted boxes for holding the family clothes and treasures; and these, with an open fire-place and chimney, form all the household appointments of a Bulgarian yeoman.

The rooms are generally kept clean and well swept,

but the exterior of the houses more resembles what we see about Irish cabins. It consists of an enclosure with a stable and straw-house, but no garden. Although the land is admirably suited for it, they do not attempt to grow vegetables for family use. This neglect is caused by the narrow limits of their wants. Good wheaten bread, a little salt fish, and some oil, with the addition of sheep's milk, cheese, and sometimes a kid or lamb roasted whole on high days and holidays, form the diet of the ordinary peasant. The better class of yeomen live much in the same way, with the addition of soup, stuffed cucumbers called "bombar," and a very good flat pastry peculiar to the Bulgarians, made with flour, cheese, honey, and cream, called "melena;" and I can strongly recommend a traveller to ask for this when passing through Bulgarian towns. The people are deficient in personal cleanliness, although fond of dress, and an old man or woman of eighty could probably count the ablutions of the body during their whole life-time on the fingers of one hand.

The dress of the women, and indeed of the men also, is very picturesque. The former wear costumes of brilliant colours peculiar to each village, which is another sign of the power of the Bulgarian to sink individuality in the common interest. The village costumes are very varied and brilliant, but the colours are so well chosen that the effect is harmonious and pleasing to the eye. Their belts, bracelets, and head-ornaments, made from alloyed silver, are very elaborate, and much prized. They are handed down from mother to daughter as family heirlooms. Curiously enough, the form of the large round clasps of these belts much resembles those of the Etruscans which have been found in ancient excavations in Italy. It is possible that this may form

a link in ethnology. The peasant women would naturally follow their ornamental customs through generations upon generations. The Bulgarians married the Slavonian women, and it is quite possible that the ancient Etruscans might have been of the Slavonic branch of the Aryan race.

The Bulgarian women marry young, but, owing to their habit of suckling their children up to three and four years of age, they soon lose their youthful appearance, and at two-and-twenty look old and haggard. They are very domestic, there is much family affection, and but little quarrelling, probably because the women have their time so fully occupied. Of course there are occasional cases of ill-treatment and wife-beating, as in England, but it is quite the exception and not the rule.

Ceremony is conspicuous amongst them, especially at weddings and burials. The former is an occasion for a general feast in the village, and the peasant bridegroom will spend as much as ten or fifteen pounds in wine and sheep for the carousals, which last for three or four days, accompanied by almost continuous dancing.

The friends of the bridegroom dance their way to the friends of the bride, to the sound of the drum, bagpipe, and clarinet, and *vice versâ*. Then the presents are exhibited, which consist chiefly of embroidered handkerchiefs; the bridegroom pins these on to his coat, and thus decorated, joins in the dance. The night before the marriage the bride takes a bath, the first she has ever had in her life; and the great ceremony of crowning the bride takes place either in the church or in the bridegroom's house, in the presence of their friends. The priest performs the service. The bride arrives on horseback, covered with a long veil and a profusion of gold tinsel on her head. During the service a crown made

of alloyed silver is placed upon her head, grain and raisins are scattered over the happy pair and amongst the friends, a variety of forms are gone through, and the marriage ceremony is completed. The bride kisses the hands of her friends with a very slow and dignified inclination, the dancing is renewed, and the tired couple are left in solitude.

The Bulgarians are peculiarly fond of dancing, which is usually practised to the sound of the bagpipe. The women and men join hands until they form a long line, which then serpentines about to a slow movement, which seems to have great fascination for them, and to produce a sort of quiet ecstacy. The bagpipe is similar in every respect to that used in Scotland; and being struck by the likeness of the instruments, I asked whether they had any quick dances. The reply was in the affirmative, and to my astonishment the piper at once struck up a tune which would have made an excellent accompaniment to a highland reel, and two men stood up and danced with that same solemnity and air of importance which we see in Scotland. It is most remarkable that the dances are as near as possible alike: there is the occasional shout, the snapping of the fingers, the sudden turning of the body, and the steps are also very similar. Again, we find the musical accompaniments the same; and when we consider how dances preserve their character over many ages, we can hardly deny the conclusion that the ancestors of the Scotch Highlander and the Bulgarian must have had the same dancing-masters. The dance may probably have travelled westward with the ancient emigrant population from the confines of China and the Himalayas.

I was anxious to further test the similarity in music, so taking the piper on one side, I asked him to let me

hear the sort of air he would play if, for example, he had lost his betrothed. I found that I had most unwittingly struck a note of real sorrow, for the tears came into the eyes of the poor young fellow, and he retired into a recess in the room, and played one of those sad and wild pibrochs that we often hear in the Scotch Highlands; there was such a melancholy harmony in the air that I thought he must have instinctively felt the poetry of those beautiful lines in the "Message:"—

"Then I heard a strain of music,
So mighty, so pure, so clear,
That my very sorrow was silent,
And my heart stood still to hear;
It rose in harmonious rushings
Of mingled voices and strings,
And I tenderly laid my message
On the music's outspread wings;
And I heard it float farther and farther,
In sound more perfect than speech—
Farther than sight can follow,
Farther than soul can reach.
And I know that at last my message
Has passed through the golden gate,
So my heart is no longer restless,
And I am content to wait."

As soon as the sad strains were over, he got up and silently went his way.

This remembrance of death leads me to describe a funeral at which I was present some time afterwards. A young Bulgarian in my employment suddenly died of apoplexy: all the family immediately turned out of the house, and commenced a melancholy wail and shouting, the dead man was dressed in his best clothes, and shortly afterwards carried on a stretcher in funeral procession to the neighbouring church, where the priest performed a long funeral service over the body; each of the man's

friends and neighbours then came forward, knelt and prayed by the side of the body, and then kissed his lips —first all the men, and then all the women. He was then carried to the churchyard, and lowered into his grave with great solemnity and decorum. The grave was covered only with boards, upon which flowers were strewn. This poor man was engaged to be married to a girl living in a neighbouring cottage: she went daily to the grave, and sat there for hours, and nothing would console her. For months afterwards she would sit alone out on the plain, in all weathers, grieving over her loss.

After I had been a few days at Mr. Brophy's farm, I received an invitation to dinner from the leading Bulgarian in the village. This man was a most excellent fellow, and had made his way to independence by his own industry in agriculture, and was now the owner of a small landed estate and large flocks of sheep, although he had commenced life with only a plough and a pair of buffaloes.

About eight o'clock my Bulgarian host came to announce that dinner was ready, and we proceeded to his house, where we were ushered into *the* room, for there was only one besides the family bedroom. Everything was scrupulously clean, the room was tastefully arranged with rugs and cushions, and there was a blazing fire on the ground in the centre, and upon it several copper pots which gave forth most savoury smells.

The female part of the establishment were there to receive me, and they consisted of the wives of the host and his son, together with a daughter, all remarkably plain. But the heat! The month was July, and the room was like an oven, while I, as the honoured guest, had to take the seat near the fire!

I whispered to the vice-consul that before dinner was half over there would be nothing left of me but the wick; and so he considerately suggested to our host that as it was a lovely moonlight night, we might dine in the verandah. Happy thought! Our host at once consented, but not without expressions from the female portion of the company that we should die of cold, although the thermometer was at 70° Fahr.

We were soon seated, cross-legged and Turkish fashion, in a circle on the ground in the verandah, the ladies looking on; in the centre was placed a basin of soup, and we were each given a shallow iron spoon, with which we were supposed to dip into the common bowl. If there is one thing which I cannot "abide," it is sitting cross-legged and Turkish fashion on the hard ground. The heels of my boots get into wrong places, I find that I have bones where I always thought all was soft, and I either sit so far backwards that I am in danger of rolling over in that direction, or so far forwards that I have the appearance of saying my prayers, besides which I get the cramp; so that altogether I did not feel exactly at my ease in this sedentary attitude. Added to this, the distance from my mouth to the "common bowl" was considerable, and to transfer the soup across it in a shallow spoon was a feat which was only to be accomplished by patience and perseverance. In my first attempt I got the cramp in my foot when the spoon was half-way to my mouth, and deposited the soup outside instead of inside my waistcoat, and learned that it was decidedly hot, which was so far satisfactory. I then tried the kneeling attitude, and got on better. The soup was a delicious mixture of sweets and sours, and full of vegetables.

Next came a lamb, roasted whole, head and all,

which we all cut at in common; but the expression on the lamb's countenance made me feel like a cannibal. The delicious pastry called "melena" followed, wine was handed round during the meal, and even an alderman might have felt that he had dined.

The son of our host and his wife then came round with a brass dish, a piece of soap, and a very pretty embroidered towel, with which we cleansed our hands, and relapsed into coffee, cigarettes, and conversation.

While we were talking, I heard a loud and peculiar cry outside the village, and was told that some stranger had arrived, and was calling for the "Kaiyah," or village official appointed to entertain any wayworn traveller that may arrive. This is a custom which prevails throughout the whole of Turkey, and such a thing as dying from starvation, which we sometimes hear of in civilised England, can only occur as an act of suicide.

I was much struck with the quiet ease and dignity of my Bulgarian host, who was not in the least put out at the influx of foreign guests, but did the honours like one of Nature's gentlemen.

The following day he took me to see the village school, which he had built at his own expense. It consisted of a good-sized room, which was well suited for the purpose. There were about twenty tidy boys and girls receiving instruction, and they all stood up on our entering, and seemed under excellent discipline, and also most intelligent and anxious to learn.

Mr. Brophy had as an agent a Polish engineer who had been employed by the Turkish Government in making roads. There are a large number of these Poles scattered about Turkey, and the bitterness of their hate of Russia is only rivalled by that of the Circassians.

They are exceedingly clever, and most agreeable companions, and the agent Listopat stood out pre-eminent in that respect. He was one of those good-natured and thoroughly unselfish men who are so rare that, in these selfish days, we feel inclined to bow down and worship them as a part of the glory of human nature. His thoughts were always set upon everything and everybody but himself, and there was not a biped or quadruped within his ken that was not thought and cared for as if it were his own child. Of course he was very poor —such men always are—and he was so far mortal that he had his faults, which we may as well hide under a bushel, or let us say a peck, for it would not take a very large vessel to cover them. All Poles are great linguists; but his talents in that direction did not extend to English, and it was most amusing to hear his endeavours to make my Cheshire lad John understand his instructions.

On one occasion he had sent him on an errand—not, however, without grave doubts in his own mind whether he had conveyed his right meaning. Presently, when John returned with the article required, Listopat, in his excited glee, rushed at him, patted him on the back, exclaiming, "Ah! good dog, good dog! well done, good dog!" John is a sedate lad, who rather stands upon his dignity, and the expression of his countenance at this canine greeting was expressive of wonder and wounded pride. Listopat, in his turn, now saw that there was some mistake, and explained himself in Turkish, when, to our intense amusement, we found that he thought he was saying "good *boy!*" It was curious to see how well John managed to get on with the natives, notwithstanding his ignorance of their language. Mr. Brophy had a Bulgarian lad as a servant who did not understand

a single word of English, and yet we used to hear him and John chatting away together as though they perfectly understood each other.

A few miles from Djeverli there was a large Circassian village, and as I was most anxious to make the acquaintance of these celebrated people, Mr. Brophy kindly accompanied me to make a call upon their chief. But before giving an account of my visit, I will describe how it came about that these people are settled on Turkish soil.

In the year 1864, after many years of struggling, and on their part gallant fighting, their subjugation to the Russians in the Caucasus was nearly completed. Long experience had taught their conquerors the untamable character of their new subjects, and as a large body of the Circassians inhabited a very beautiful, fertile, but mountainous district, it was felt that their warlike propensities in such a country might on occasions prove both troublesome and dangerous.

The Russians are not a race to be checked by conscientious scruples—except where Turkish subjects are concerned—so they determined to sweep these troublesome people clean off the dangerous country they inhabited. They therefore told them that they must move; but it is only fair to state that land was offered to them, and facilities for emigration, in the low steppes of Russia.

But it so happened that these Circassians had an overweening love for their own homes in their beautiful hills, and many of them actually dared to refuse to go. This was too much for the patience of the conqueror, so he drove them out, bag and baggage, to the number of 300,000; and this is how he did it:—

CONSUL DICKSON TO EARL RUSSELL.

Soukum-Kalé, March 17th, 1864.

I feel it a painful duty to report a deed that has come to my knowledge which has so exasperated the Circassians as to excite them to further resistance, however desperate their case may be.

A Russian detachment having captured the village of Toubek, on the Soobashi River, inhabited by about 100 Abadzekh, and *after these had surrendered themselves prisoners, they were all massacred by the Russian troops.* Among the victims were two women in an advanced state of pregnancy, and five children. The detachment in question belongs to Count Evdokimoff's army, and is said to have advanced from the Pshish Valley. As the Russian troops gain ground on the coast, the natives are not allowed to remain there on any terms, but are compelled either to transfer themselves to the plains of the Kouban, or emigrate to Turkey.

This was but one out of many such acts; and the unfortunate Circassians, knowing the sympathy for suffering in the hearts of the English people, made the following appeal to our Queen:—

Our most humble petition to Her Magnificent Majesty the Queen and Emperor (sic) of England is to the effect that:—

It is now more than eighty years since the Russian Government is unlawfully striving to subdue and annex to its dominions Circassia, which since the creation of the world has been our home and country.

It slaughters like sheep the children, helpless women, and old men that fall into its hands. It rolls about their heads with the bayonet like melons; and there is no act of oppression or cruelty which is beyond the pale of civilisation and humanity, and which defies description, that it has not committed. We have not, from father to son, at the cost of our lives and property, refrained from opposing the tyrannical acts of the Government in defence of our country, which is dearer to us than our lives. But during the last year or two it has taken advantage of a famine, caused by a drought with which the Almighty visited us, as well as by its own ravages; and it has occasioned us great distress by its severe attacks by sea and land. Many are the lives which have been lost in battle, from hunger in the mountains, from destitution on the sea-coast, and from want of skill at sea.

We therefore invoke the mediation and precious assistance of the British Government and people—the guardian of humanity and the centre of justice—in order to repel the brutal attacks of the Russian Government on our country, and save our country and nation together.

But if it is not possible to afford this help for the preservation of our country and race, then we pray to be afforded facilities for removing to a place of safety our helpless and miserable children and women, that are perishing by the brutal attacks of the enemy, as well as by the effects of famine. And if neither of these two requests are taken into consideration, and if in our helpless condition we are utterly annihilated, notwithstanding our appeals to the mercy and grace of the governments, then we shall not cease to invoke our right in the presence of the Lord of the universe, of Him who has confided to your Majesty sovereignty, strength, and power for the purpose of protecting the weak.

April 9th, 1864.

I cannot find that the Minister for Foreign Affairs called upon the Russian Government to bring to trial the commander of the detachment which massacred the prisoners, and women and children, as was done in the case of Turkey after the Bulgarian atrocities; but I do find that the Turkish Government offered to receive the Circassian emigrants, and immediately gave £200,000 towards their relief and colonisation in the Turkish Empire; and this sum being a strain on the Turkish resources, and a far larger amount being necessary, our ambassador at Constantinople suggested to Earl Russell, the Minister for Foreign Affairs, that it might be worthy of consideration whether a loan for the object in view might not be raised in this country, provided the Turkish Government would guarantee the interest. To which Earl Russell replied:—

Her Majesty's Government have had under their consideration your Excellency's despatch of the 3rd inst., on the subject of the

immigration of Circassians into the Ottoman dominions, and I have to acquaint you that they concur in your suggestions as to the best means of providing a permanent settlement for these unhappy people, and approve the course pursued by you in the matter.

But nothing more was done towards the loan; and the Turkish Government colonised the emigrants near Trebizond, and in Turkey in Europe, and various parts of the empire, and so the matter dropped; and we must hope that the Circassians were satisfied by their appeal to the sympathy of the British public.

That these people had been reduced to a state of utter despair and demoralisation, may be inferred from the account given of them by Consul Stevens at Trebizond, he says:—

The emigrants present at Trebizond are of the Oubikh tribe. They are generally speaking poor, and of an indolent character. They have no regard for cleanliness, which prevents the allay of disease in their ranks, and which is making such fearful havoc amongst them, the deaths averaging from 120 to 150 per diem out of 25,000.

They live huddled together, infecting one another. They sell the rations and clothing distributed to them by the local authorities; they sell their children for a few piastres; they disinter their dead at night, to steal the calico wrappers which envelop the bodies, and then abandon the corpses in the open fields. Lately they concealed several deaths from the local authorities, with a view to continue in the receipt of the rations of the deceased individuals; and one corpse was discovered hid for eleven days in one of the tents, other emigrants occupying the same covering without the slightest repugnance.

It seemed as though these unfortunate people were in such a state of misery that they did not care for life. I have been told that those who accepted the government lands on the Russian steppes rejoice whenever a male child dies, because he has escaped from life as a Russian subject; but my informant was one of the Circassian emigrants to Turkey.

These people, in their own country, lived very much as the Highland clans of Scotland in former days. They were constantly at feud with each other, and their principal occupation was cattle and horse-lifting. Their emigration to Turkey has gone on from the year 1864 to the present day, in Turkey in Europe they are scattered about Roumelia, and also north of the Balkan, but their principal location is along the Black Sea coast.

Physically they are splendid specimens of the animal man, and they strut about with upright gait and haughty mien, as much as to say, "The world belongs to us, but we permit you to live in it."

In their very blood they carry about such a wild, independent, and untamable character, that they form the most dangerous of neighbours, and the most troublesome of subjects. But they are *bons diables*, and very pleasant companions if you do not possess anything worth stealing.

They group themselves into villages here and there, and dwell in houses built of wattle and mud, with either tile or reed roofs, and which are generally hidden as much as possible from view, by the choice of the site, and by trees and shrubs.

The dwellings are devoid of furniture, and have a low door, an extremely small window in one corner, and a chimney.

The Circassians are of the Mahommedan faith, and the great ambition of the villagers is to establish a mosque in each of their small communities.

They cultivate the land, but in a very careless and lazy manner, they steal everything which comes in their way, and their ways are many.

It is said that hospitality is a remnant of barbarism,

if so, the Circassians are barbarous, for they possess that genial quality to an eminent degree. But to return to my visit to their village near Djeverli.

The chief was away, but I was received with great civility by some of the inhabitants, and led to an empty house, which soon became crowded with male villagers, some of them old and dignified men who had seen many a fight against the Russians in their mountain homes of the Caucasus. As soon as I was seated I saw all eyes turned upon my gun and pistols, and I was politely requested to offer them for inspection. They were both of good workmanship, and the eyes of the men quite glistened with delight as they were handed round, and I saw that I was now regarded with greater respect. They in their turn showed me their weapons which had all flint-and-steel locks, but exquisitely worked and inlaid with silver. They also brought out some chain armour which had been worn by their fathers, and which seemed to be considered almost sacred. My gun was handed back with as much care as a mother would handle her first-born babe. The conversation turned upon the history of their race, but they did not seem to know anything beyond their grandfathers; their hate of the Russians was something intense, and I pity any of that nation that may have the misfortune to fall into their hands.

I was now regaled with a capital lunch, consisting of a dish called "pasta," a sort of peas-pudding made of millet, a cucumber salad, a roast lamb's head, and coffee. There was no wine, as the people are Mahommedans, and do not touch it, but a drink called "Iran," made of sour butter-milk, and to be found in every Turkish and Circassian village, was very refreshing and acceptable. Any reference to their thieving propensities seemed to cause great amusement; and the young men informed

me that *they* did not know how to thieve, but they looked with admiration at their fathers, and declared them real adepts in the art. This was a filial respect which probably would not be set down as a virtue in Exeter Hall, but it cannot be called a wilful vice, as the children are educated to consider it an ambition.

I was told by one fine young man, with great pride, that his father could steal a horse out of a stable whilst the owner was asleep by the side of it. Their manners are very courteous, but independent: such is the education of the male children. The females are brought up to be sold as slaves to foreign harems, their prices vary according to beauty, but as far as I could gather the average is about £100.

As a rule the women cover their faces and retire within their houses on the approach of a giaour, but on one occasion I came suddenly, as I turned a corner, upon five young girls, about eighteen years of age, who passed close to me without covering their faces or appearing either horrified or bashful. Two of them were tall and exceedingly well-made and graceful, and certainly very beautiful. Amongst the men I noticed two types of face, the one of Tartar, and the other of what must be called Circassian, extraction, as it is one of the oldest known races in the world. The latter is more like the handsomest form of Albanian countenance. The origin of the Tartar type arises from the custom of making slaves of all enemies captured in battle, these slaves become hereditary, and as a consequence are mixed up with the people. When the Circassians emigrated to Turkey they brought with them their hereditary slaves. These people are now beginning to discover that by the laws of their adopted country they are free, but their Circassian owners have no notion of acknowledging such

a right, and many disputes and quarrels, sometimes resulting in bloodshed, have in consequence arisen with the Turkish authorities, who endeavour to enforce the law.

The Circassian argument is this. You allowed us to settle in your country, and made no terms. These people have been our slaves from generation to generation, and now you have no right to make us give them up. If you try to compel us, we will oppose force to force, and fight as long as we can: we shall probably be beaten, but will never give in." This is a nice hornet's nest in the midst of the Turks, and certainly not a grateful return for hospitality.

The Circassians in European Turkey are now estimated at 200,000, and they are the terror of their neighbours, whether Turks or Christians. Their depredations go on unchecked through fear of reprisals. Their interest at high quarters, through the introduction of their beautiful girls to the principal harems at Constantinople and elsewhere, is so great that it is found difficult to get convictions against them. They well know their own power, and unless stringent measures are taken to stop further immigration, and to enforce the law strictly over those who are colonised, they will prove a thorn in the side of Turkey, and a great bar to progress for many a year to come.

I left the Circassian village impressed with the fact that I had been amongst a set of men with remarkable force of character, but whether they possess a sufficient amount of self-control to enable them to become, as a nation, civilised members of society, is a doubtful question. The following day, the chief of the village—who had been absent during my visit—returned my call. He was a dark man, of middle height, dressed in the

usual long, dark, cloth frock coat, with trousers and long boots, the tops embroidered with silver. He wore a fez for a cap, and I noticed that his feet and hands were remarkably small. His weapons consisted of a pair of beautiful silver-mounted flint-and-steel pistols, and a silver-hilted dagger. A cheery, independent character, with a sufficient amount of dignity, he made himself quite at home. The sharp and somewhat fierce eyes ranged quickly over everything that was in the room, and there was an expression in them that bespoke but little respect for *meum* and *tuum*: he was, in fact, the very picture of a robber-chief. This man possessed great influence amongst his people, and from him I learnt that the Circassians in Turkey have an organisation by which they can quickly assemble a number of armed horsemen on any point in an incredibly short space of time, and that by giving the signal he could in two days have a thousand at his own village. It so happened that at this very period a dispute was going on between the Turkish authorities and his own village, with regard to the slave question. A body of *zaptiehs* (native mounted police) had been sent to the village to enforce justice, upon which two of them were seized by the Circassians, tied up and flogged, and sent back to their Government employers with the message that a worse fate would await any more of these troublesome officials who should think of intruding their officious persons within the sacred precincts of the village. This was rather too strong a dose of rebellion for the Turkish governing pasha, so a body of 250 Turkish cavalry were sent to the village to enforce order and the law, but the rebels knew well that they were coming, and the Turks on their arrival found a thousand Circassian irregular cavalry ranged up before

the village. It would evidently be a serious affair, and might cause trouble, so the Turkish force retired for "orders." The Circassians, reinforced, moved their ground to a strong position, and a powerful force of Turkish troops, consisting of the three arms, was sent against them. The Turkish commander was loth to fight, not from any want of courage—far from it—but who knew what influence some of these Circassians had at court? He therefore tried conciliation, and summoned them to surrender, otherwise he would be under the painful necessity of ordering a charge. There was nothing the Circassians would like better, so they begged the Turks to "come on" and try it. There was no help for it, so the order was given to advance, and forty Turks were immediately placed *hors de combat* by a volley from the Circassians. Another parley now ensued, and negotiations were prolonged until the Circassians were allowed to disperse, and the affair was to be settled at Constantinople, but I afterwards heard that the whole business had been hushed up. I endeavoured to be present at this *mêlée*, but there was so much difficulty and mystery in gaining information from either side as to time and locality, that it was over on my arrival. The numbers concerned were probably much exaggerated, as they always are in Turkey.

I was much amused by a little episode in the return visit of the Circassian chief. My host, Mr. Brophy, hospitably offered him some tea, of which his race are very fond. I immediately detected that the eagle eye of my visitor—and there was no mistaking its expression—had fastened on the Britannia-metal tea-pot. He shortly afterwards asked my host to make him a present of it; but the reply was that he was sorry he could not, as it was the only one he had. "Oh," said

the Circassian, "you ought to give it to me. If you were to come to my village, and took such a fancy to anything as to feel obliged to ask for it, I should hand it to you directly." But my host did not see the force of the argument, and still politely refused. Shortly afterwards he went out to give some orders, and the moment he was absent, the Circassian winked at me, and laughingly took the tea-pot, folded it up carefully in his handkerchief, and put it into his capacious coat-pocket. On Mr. Brophy's return I called his attention to what had happened. The chief treated it as a great joke, and evidently thought it so. He laughed immoderately, and patted my host on the back, *but he still kept the tea-pot, and never gave it up.* His afternoon teas were destined to be but a temporary enjoyment, for a few days afterwards I heard that this bold and jovial robber-chief was no more. A Turkish force of cavalry was passing through his village, and upon his resisting some orders transmitted by the officer, he was shot on the spot.

Notwithstanding their thieving propensities and other faults, it is impossible to be in their society without a feeling of admiration for them as a race. Whether they can ever be so tamed and educated as to become industrious and peaceful subjects, I much doubt; but the longer the experiment is postponed the greater the danger to Turkey.

CHAPTER VI.

FROM BURGAS TO YANBOLI.

District of Burgas—Malaria Fevers—"Breakers ahead"—Jackals in Europe—"Yarin" and Procrastination—Monastery of St. Athanasius—Mineral Springs—John in a Dilemma—Value of Land—A Circassian Horse-dealer—Yanboli—Ancient Tumuli—Migration of Storks—Scandal in Stork-land—Pleasures of a Turkish Khan—Sheep and Cows of the District.

I SPENT some time in the district of Burgas, examining the coast to the south and north, but I will not weary the reader by minute descriptions of this locality, as there is nothing of any importance to notice excepting the strategical value of the neighbourhood, which will be dealt with in another chapter. The population is principally Bulgarian, some of whom are Pomaks, or Mahommedans, but the majority are Christian. There are also a few Turkish villages, and many Circassians, and on the sea-coast the purely Greek towns of Messembria, Akhioli, Sisopolis, Agazopolis, and Vasiliko.

I observed that the small rivers which fall into the sea along the coast are for the most part blocked at their mouths during the summer by the shingle thrown up by the waves, and the bar thus formed throws back the river-water, which stagnates in the valleys, and is the cause of much of the malaria fever which is prevalent during the autumn months. In one of the rivers there was a sufficient body of water to clear away the shingle as it debouched from the land to the sea, and on inquiry from the villagers who inhabited the valley, I found that it was perfectly healthy, while those in the neighbourhood where the rivers were blocked

suffered severely from fever. It is difficult to discover the actual cause of these malaria fevers, which are so prevalent, not only in Turkey, but in nearly the whole of Southern Europe during the early autumn months.

Experience seems to point to their being generated by marshes, and yet, at an altitude of two thousand feet above the sea, they are never found, even on the edge of marshes, unless they are imported by some individual who has brought the fever with him from the low country.

Again, I have seen places which are tolerably elevated and well drained, and yet very subject to fever, and another locality not far off, and apparently less favoured by Nature, which is perfectly healthy.

Although marshes, without doubt, facilitate the transmission of the poison which produces the fever, I imagine we must look further for the real cause of this troublesome effect.

I heard of a case of an old man who had slept for twenty years actually in a marsh, his miserable hut being on a damp plot of ground in the midst of the rushes, but curiously enough, although the neighbourhood was very unhealthy, he never suffered from fever so long as he slept at home, but if he went to visit in the neighbourhood and slept away from home, he sickened immediately.

The climate of Turkey generally is very healthy, especially at high elevations, but in certain localities on the low grounds the afore-mentioned fevers are prevalent during the months of July, August, and September. The principal cause of the healthiness of the country is to be found in the regular breezes which blow during the summer, and which are created by the alternation of mountain and plain. The nights are always cool, which

tend to invigorate the body after the relaxation of the heat of the day. The dryness of the air has also a sanitary effect, and tends to prevent the poisonous gases which would otherwise be generated in the neighbourhood of towns by the dead carcases of animals which are left to corrupt wherever they happen to fall.

While in the neighbourhood of Burgas I had the pleasure of meeting Captain St. Clair, late of the 21st Regiment, who is settled on the sea-coast just north of Cape Emineh, and who is much interested, I believe, in the sea-fishing along the coast between that cape and Varna.

He was good enough to invite me to visit his settlement, and as his large sailing-boat was at anchor in the harbour, it was agreed that we should embark that afternoon, but the ever-present genius of delay was at work, and it was nine o'clock in the evening before we were off. There was a light breeze and a smooth sea, and we were soon gliding away delightfully before a fair wind, when I noticed some ominous-looking clouds to windward.

The boat was piled high above the thwarts with empty casks, which rendered it difficult for the two Greek sailors to get at the sails; but the sea was smooth, and after listening to some songs from the Pole Listopat, who formed one of the party, we all dropped off to sleep, with the exception of our two Argonauts. But the Nereids were at work, and at 2 A.M. I instinctively awoke.

All was pitchy dark, but my former experience of the sea instantly told me that a heavy squall was close upon us, and a vivid flash of lightning showed the white foaming waves on our starboard quarter, and black rocks close upon our lee.

I seized the helm to relieve the Greek, who flew to the sails, as I roused St. Clair. The main sheet was by my hand, and I let it fly, when with a rushing roar the storm struck us. Whether my Cheshire lad John had cast loose a bag of winds in the boat I must leave to the heathen gods to determine, but if he did he met with his punishment. This was his first experience of boating on the sea, and he had fallen asleep in the bow to the sound of the gently-rippling waves. He now woke up, half covered with water, the lightning flashing, the wind roaring, while he was buffeted about the head with the flapping sail. His astonishment may be imagined! He thought his last day had come, and that he had been consigned to the infernal regions. The boat was nearly buried in the white foam, and before the thrashing sail could be clewed up we had sprung our mast. That we were rushing upon our fate and upon the rocks seemed highly probable, for we were all ignorant of our whereabouts.

The boat was flying through the water, and as the lightning flashed we saw rocks and breakers within a hundred yards to leeward; but a kind fate guided us safely through the danger. Daylight came and showed that we had barely cleared the rocky point where stands the ancient Greek town of Anchialus (Akhioli). The storm wore itself out, and a few hours afterwards we were safely at anchor in the little bay beneath St. Clair's house, and found ourselves again on *terra firma.*

I spent two pleasant days under his roof, and had the advantage of hearing his very powerful mind brought to bear upon many of the questions concerning Turkey and the East. The country in his neighbourhood is very hilly, and covered with forest and

brushwood, and there being reports of wild boar and roe deer near at hand, a drive was organised; but although a boar was seen by the beaters, our only bag was a fox which happened to come my way.

They have a most excellent hound in these parts, in appearance like a cross between a fox-hound and a pointer, and the next day I was taken out by a native hunter to witness the performance of one of these animals, and the sport, when there is game, is not to be despised. There are drives through the jungle, and I took up my position, with my gun, in one of them, while the hound was put into hunt. "All is fish which comes to his net," and on finding the track of a hare, roe-deer, boar, fox, or jackal, he immediately gives tongue, and endeavours to turn the animal towards the sportsman. We soon had a "find," and with an active pair of legs the running backwards and forwards as you heard the hound approaching different parts of the drive was sufficiently exciting to make it sport. My bag consisted of a hare and a jackal, after a good deal of exercise in endeavouring to cut off a roe-deer, which was also found, but it was *the* roe-deer, and had been so often hunted that he was too knowing to break across the drive. I must beg naturalists to rest assured that I am not making a mistake when I say that I shot a jackal in Europe. I knew the animal well in India and Mesopotamia, and there are numbers of them in certain parts of Turkey. I have since met a Belgian naturalist, who insisted upon it that I was in error, but I can vouch for it that the mistake lies with him.

Captain St. Clair has several Poles in his employ, who, with himself, took part in the Polish insurrection of 1863, and witnessed the *tender mercy* which

Russia exhibits when dealing with her own Christian subjects. Here, as in the case of the Circassians, the bitterness of hate towards the Russians, engendered by scenes that have been witnessed, amounts almost to a madness. The very name of Russia seems to rouse a demon of revenge, and the flashing eye, the compressed lip, the paling cheek, and the *silence*, marks the volcano of human passions which is but slumbering within.

St. Clair kindly placed his boat at my disposal to return to Burgas by sea, which is only six hours distant with a fair wind.

The land and sea breezes here are as regular as clock-work, blowing in contrary directions during the twenty-four hours, with an interval of about two hours' calm. Starting at eight o'clock in the morning, I should have had a fair wind, which would have taken me to Burgas the same afternoon, and it was accordingly so arranged. But here, again, that painful procrastination, which is the bane of the country, was apparent. There was no reason whatever why I should not have started at the time appointed. The men were there, the boat was there, and the fair wind was inviting us to come; but no! it was not to be, and delay after delay took place, until it was one o'clock before I was able to take leave of my hospitable host, who lacked only one element of hospitality, and that was to "speed the parting guest." The consequence was that before we had reached half-way the wind ceased. We rocked about in a calm, on a rolling sea, until I became sea-sick; the wind rose in the contrary direction, and we were beating about all night, and did not arrive at Burgas until nine o'clock the next morning. This habit of procrastination seems to be a disease in Turkey which

attacks all alike, "whether he be a stranger or born in the land." It meets the traveller at every turn, and nearly drives him mad. At first he tries to battle against the infection, but it is invisible, although painfully present, and he seems to fight only against the wind. At last in sheer despair he resigns himself to his fate, and listens with equanimity to the interminable "Yarin"—to-morrow. But the habit is the ruin of the country. It was born during the Byzantine Empire, and hastened its dissolution, remaining afterwards as a legacy to the Turks.

At the entrance to the Bay of Burgas there is a conspicuous and picturesque rock, occupied by the monastery of St. Athanasius, which is presided over by a Greek bishop. I determined to visit this romantic isle, and, accompanied by Mr. Brophy, took boat, and arrived there just after dusk. We met the portly old bishop on the landing with several people of both sexes, and were soon ushered into a comfortable room in the monastery, a quaint, rambling old building, perched on the top of the rock about two hundred feet above the sea. It was a lovely moonlight night in summer, and the views were charming from the open windows, which looked down into the sea and rocks below.

The old bishop sat in one corner of the divan near a bell, which, when pulled, seemed to have the magic effect of instantly producing a servant with good cheer. First sherbet, then coffee, then most excellent wine, then wine again, until I felt that if this went on much longer I should begin to sing "The Monks of Old," and tempt the jovial old bishop to join in the chorus, and thus bring scandal upon his ecclesiastical establishment. I therefore retired to bed, which consisted of a cushioned divan in another room, and I was soon lulled

to sleep by the sound of the rippling waves. The rock under my windows had somewhat the form of a boat, and there is a legend which asserts that it once belonged to a pirate who attacked the monastery, but the moment the boat touched the sacred land it was turned into stone, and has there remained ever since as a monument of the retribution which will surely follow any who shall dare to attempt a similar sacrilege.

Turkey in Europe is rich in hot mineral springs, which the Romans did not fail to recognise for their curative properties, and built over them most spacious baths, which are still in excellent preservation.

There is one at Lija, near Burgas, which I visited, and found the temperature as much as 120 deg. of Fahrenheit. The effect of the bath on the skin is to make it beautifully soft and velvety, and I commend the study of the chemical substances in the water to Madame Rachel and her followers.

My lad John bore our rough life very well on the whole, and never grumbled; but it is astonishing how helpless people are who have never been accustomed to leave the daily routine of home life. On one occasion we were in light marching order, and had nothing with us but the clothes we wore, and having halted for the night at a very pretty spot where a river met the sea, we picketed the horses, and lay down on the ground to sleep. We were on short rations that night, and had only a little dry bread for dinner, and John did not look particularly happy. Sleeping on the bare ground is all very well for the first half-hour or so; you wrap your cloak around you, and think, "What do people want with beds?" and fall asleep. Presently, however, you have a dream of being pinched and bruised, and awake to find

that you are made up of bones and angles, which are sore, and that the softness of a bed is not such a useless invention after all.

I can advise a sleeper on such occasions to scrape holes in the ground to receive the larger projecting parts of his body, as it saves a multitude of bruising dreams, and conduces to rest. In the morning I awoke at daybreak, gave John a shake, and went down to the river, only thirty yards off, which I chose for a wash in preference to the sea, which was the same distance from me.

I afterwards went exploring, and came upon a native with a few small fish, which I secured for breakfast. On my return I found John still sitting up on his earthy couch, and staring into vacancy, disconsolate and sleepy.

"Come, come, John," I said, "jump up, jump up, and wash yourself, and make a fire to cook these fish!" The lad slowly gathered himself up, and paused in doubt. I saw that he had something on his mind, and presently he walked slowly up to me, and gravely said, "Please, sir, where can I get some water?" "Well, John," I replied, "there is the sea, and there is the river; and if that is not enough water for your morning's ablutions, I am afraid I cannot provide any more."

The fact was, there was no basin, soap, and towel, and it never seemed to strike the lad that he could go down to the river, and use a little sand for soap, and the tail of his coat for a towel. At first it was the same thing with food: he could not eat things which afforded me a hearty meal. There is an excellent country cheese made out of sheep's milk, which, with a loaf of bread (which is always to be had at any village in Turkey), makes really a very good dinner, if you cannot

get anything else; but it was not like his beloved Cheshire, and for some time John could not touch it. He afterwards learned to rough it as well as any one, and made a most excellent servant, and he is now installed on my farm in Macedonia as superintendent of the English ploughs.

The purchase value of land in Turkey varies in a most extraordinary manner, and seems to bear no relation to the interest on the capital which it will pay.

In the town of Burgas, building land cannot be bought under five or six shillings a square yard, while in the neighbouring country it can be had for the same number of shillings per acre. Then again, *further inland*, by Eski Zaghra—where the soil is no richer—farm land cannot be had for £10 per acre. All depends upon local circumstances, such as population, &c. &c.; and the day will come when large fortunes will be made in Turkey by holders of large estates, which are sure to rise in value as the country becomes opened up by railways and roads of communication.

I had finished my explorations in the neighbourhood of Burgas, and commenced to make my preparations for my inland journey. I could not get any information from Mr. Brophy or Captain St. Clair regarding the country beyond Kezanlik, and they strongly urged me not to attempt the further journey, as the danger from brigands was very great, and they could not answer for my life; but I had learnt from the experience of former travels that brigands seldom think of you if you do not think of them, and that to turn back on *report* of danger would soon limit a trip to a very small area.

I had purchased a very good little horse for myself, at a cost of £8, but had difficulty in finding another for my servant, John. Brophy said that the Circassians

generally had horses for sale; and he kindly sent a messenger to our friend the "knight of the teapot," who sent back word that he knew of a horse about twenty miles off; that he should send orders at once for it to be at Djeverli by the next morning, ready for my start; and that I must pay the man whatever he asked for the animal. The next morning arrived. I had hired pack-horses to carry my tents and baggage, but no horse had come for John.

Brophy had kindly offered to accompany me on my travels as far as Kezanlik, and mounted John on one of his own animals until I might be able, at some of the towns we passed through, to pick up another horse.

We were in the saddle and just leaving the yard, when a mounted figure appeared in the distance, riding at full gallop in our direction, and leading a grey horse; and in a few minutes a fine young Circassian dashed up, and said, "Here is your horse, and his price is £6 10s." I dismounted, felt the animal's legs, which were satisfactory, paid the money, transferred the English saddle and John to his back, and the result was that he was immediately kicked off.

I changed animals, and, after a few playful kicks, we were off on our travels. On after-reflection, I began to think that I was the owner of stolen goods in the form of that grey horse, and that our Circassian friend was a clear £6 10s. in pocket by the transaction; but let us hope not.

Our first day's ride was to Yanboli, on the river Tundja, by way of Karnabat.

The latter town would be an important military post as the left advanced guard of an army intrenched at Burgas, whilst the right occupied Aidos. It is a lively town, with shops painted in brilliant colours; and

amongst them the English words "Colman's Mustard" were conspicuous. A fine stone clock tower was being erected; and I was told that the clock was ordered from Dent, in London.

In travelling in Turkey distance is always estimated by time instead of space, and one place is said to be so many *hours* from another. This is sometimes very puzzling, as the imagination of different individuals as to the speed at which a horse travels, varies to a considerable degree. The proper estimate is the distance a keradjee horse—a pack animal—can travel with his load in an hour when doing his day's journey, and this may be taken at three miles. After leaving Karnabat, the first hour of our journey lay over rolling uplands devoid of trees, but with here and there some oak scrub. We then descended into a flat basin a few miles broad, stretching away in front as far as the eye could reach, and flanked on the right by the Balkan range, and on the left with rolling uplands. It was on the 19th of August, and the heat was excessive. Along this plain we passed as many as forty large tumuli scattered here and there, singly and in groups of two and three. It seems unquestionable that these monuments are ancient burial-places; and, if they are connected with the battle-field, it points to the strategical importance, even in ancient days, of this plain, which must have received the armies as they debouched from the Balkan. These tumuli are found over the whole of Turkey, as well as in other parts of Europe and Asia: and they must have been adopted as monumental burial-places over an immense extent of time. They are of three classes, of different periods: in the earliest are found remains of stone implements, together with human bones; in the second gold and silver ornaments;

and in the third, and comparatively recent class, there are iron implements. Some cover a circular wall, into which the human remains were thrown. There is one of these near the plains of Troy, which is filled to the top with calcined human bones; while another in the same district was found to contain large earthenware jars, in each of which there was a skeleton.

As we approached the low hills, which are covered with vineyards and fruit trees for miles around Yanboli, I observed literally thousands of large birds, which proved on closer inspection to be storks preparing for their migration for the winter. These birds appear in the spring, and disappear in the autumn as regularly as the swallows, and their lives are respected in every part of the world which they patronise. Their habits are most peculiar and amusing, and they have a way of clapping their beaks together which is exactly like vigorous human applause. As we rode through the groves of fruit trees which were covered by these birds we were applauded right and left to such an extent that it was quite a triumphal march. A story is told of a goose egg having been surreptitiously placed in a stork's nest, and which in due course was hatched; but the arrival and uncouth appearance of the "little stranger" created the utmost consternation amongst the straight-laced stork society, and scandal was rife.

A committee was appointed to examine into the matter, and a council was held round the stork's nest. Judging by the "general applause," a unanimous decision was soon arrived at, and to show that such peccadilloes could not possibly be permitted in stork society, the "little stranger" was gobbled up, and the supposed mother stork was pecked to death.

It was dark when we arrived at the large khan

at Yanboli. There is a family likeness amongst all Turkish khans. A large paved yard, surrounded by buildings, with a broad open verandah on the first floor, and on the side which looks into the yard. You enter by a large gateway, surmounted by a room, over which vines climb prettily, and look into the windows. On the right is a coffee and pot-house, with a large open but covered dais adjoining it. The sleeping rooms are ranged along the verandah, and are entirely devoid of furniture of any kind; the stables are immediately below, and the odour from pack animals, which are never groomed, and which are too frequently covered—poor beasts!—with sores, is something which must be smelt to be appreciated. The ride of forty miles on one horse in a very hot sun was conducive to hunger; but an interminable time elapsed before a large dish of some kind of stewed meat made its appearance. Hunger is an excellent sauce, and I thought the stew very good, but I refrained from asking of what it was made, as I remembered the story of the Englishman who, stopping at an inn in France, and, not knowing a word of French, had eaten largely of a dish which he thought most excellent, and came to the conclusion that it must be a preparation of duck; but to set his mind at rest he beckoned to the *garçon*, and pointing to the dish said interrogatively, "Quack, quack!" whereupon the *garçon* shook his head, and replied, "Bow-wow."

I retired to one of the small sleeping rooms, and lay down upon a stone bench, with a dirty-looking cushion as a pillow, but no sooner had my head touched it than my face was creeping with what I thought were large ants. I jumped up, and seized the candle to inspect them, when—oh, horror!—they

were bugs, *in hundreds;* with heads erect, and defiant air, they went rampaging about, as though rejoicing over their expected feast. Happy thought! I had some Keating's Insect Powder, and with revengeful glee I scattered a whole handful of the fatal powder amongst them, expecting to see the instantaneous death of my enemies; but not at all—these hardy carnivora rather seemed to like it, and so I rushed sickened and defeated from the room. But where to sleep? that was the question; for sleep I must, as we had a long journey before us the next day. I tried a bench in the pot-house; but "they" were there also. The yard was full of my old enemy, the talegas, or Turkish carriages, but they were stationary, and at rest, so I jumped into one, and rolled myself up in some hay, and tried to sleep. The hay was full of fleas; but I rather liked them by comparison, and thinking what delightfully active and industrious little animals they were, I fell asleep.

I did not awake until past seven o'clock, and when I sat up in the carriage, I discovered that all the other talegas had departed, and, like Mr. Pickwick in his wheelbarrow, I was alone in the yard.

But not alone—for a young Turk was sitting patiently by the talega, and upon seeing me awake he came politely forward, and "hoping that I had enjoyed my rest, would I now allow him to have his carriage?"

I found that the poor man, having a long journey before him, had intended to leave at five o'clock in the morning, but finding a snoring Englishman in his carriage, he, with the courtesy and patience which are so characteristic of his race, sat down until he awoke.

Yanboli is a thriving town of about 10,000 inhabitants, and situated on the muddy river Tundja, which is here about fifty yards broad, and at this dry season had sunk so low that it was easily fordable. The banks are high, and it was evidently a very deep and important river when in flood. It is crossed by a good wooden bridge, which leads to the railway station, distant about a mile.

The valley of the Tundja is one of the two routes an army, after passing the Balkan, would have to take in advancing upon Constantinople, the other being the Maritza valley.

The whole of the neighbouring district of Yanboli is a corn-growing country, and until lately the agricultural produce, together with the wool, was carried to Burgas for shipment, but the opening of the railway to Constantinople has diverted the traffic, and Yanboli is now rising in importance at the expense of Burgas. The sheep of this district are small, but they produce the best wool which is to be found in Turkey; however that is not much in their praise, as the wool generally is coarse and kempy. The majority of these sheep are of a light brown colour, and more resemble the Welsh breed in form than any other in this country. The mutton would be very good if it were not that all male sheep are killed as rams.

The cattle are very handsome, but small, and the cows give very little milk. They are all of one colour, and look like well-bred Alderneys, but they are more hardy than those delicate animals.

The horses are small, wiry little animals, with great powers of endurance, and I noticed that their feet were particularly good. I can only account for this by the method of shoeing, which is simply an iron plate, with a

round hole in the centre, attached to the foot, with five nails. The roads are very rough, but it is exceptional to see a lame horse. The working cattle and buffaloes are shod in a similar manner.

Yanboli possesses an excellent market; and at this season of the year the piles of melons, pears, cucumbers, and large green capsicums, which lay at the foot of the Oriental houses, covered with vines bearing rich clusters of grapes, produced a very artistic effect.

Our next day's journey was to Slivmia, about twenty miles off, and the seat of a Liva, or district next in importance to a viläiet; and as we shall now be brought into contact with the Turks, and shall afterwards leave the neighbourhood of British consuls, and plunge into that unhappy part of the country which has since been the scene of all the massacres and bloodshed which have so shocked humanity, it may not be uninteresting to dwell for a time upon the circumstances which have brought the Osmanlis to this fair land, and which give them the right to govern.

It is only by refreshing our memory with a brief history of the Turks that we can place ourselves in a position to judge fairly of the difficulties of government which lie in their path. When sweeping assertions, prompted by either emotional or party feeling, thrust away the whole of this fine nation to a distance which is without the pale of humanity, it suggests to those who know the people intimately an amount of injustice and even cruelty which can only be the product of irregulated reason.

It is true that emotional feeling is one of the most beautiful mechanisms in the complicated and mysterious machinery which regulates human action, and that without it the heart of man would be but a stone; but it must

form a part and not the whole of that machinery, otherwise it loses force by irregularity of movement.

The introduction of telegraphs and railways to the greater part of Europe within the last few decades has produced a great change in our estimate of the relation between time and space; and the result is a rapidity of thought and a corresponding rapidity of action which gives a like velocity to the expectation that our wishes must be immediately realised. In the present day there is time to think, but very little time to reason; and yesterday is forgotten in the thought of to-morrow. The inventions which have produced this rapidity of thought and action have barely arrived in Turkey, and she, therefore, requires time before she can be expected to rush along the rapid stream of progress which is sweeping over Europe.

If we are to judge fairly of Turkey as she is, and to dictate her course of action, we must carry back our thoughts to our own history a hundred years ago, and ask ourselves what would have been the amount of misery, ruin, and bloodshed which would have been produced amongst our own people if the experiment had been attempted of suddenly forcing upon them a complete change in their social and religious customs?

CHAPTER VII.

THE TURKS.

Their Origin—Western Emigration—Various Tribes—Their Slavery—Their Nomad Life—Wise Counsel—Their Religion—Persian Rivals—Tura and Arya—Babel—The Golden Age—Mahmoud the Ghaznivide—The Race of Seljuk—A Quiver of Sultans—Togrul Beg—Alp Arslan—The Roum Dynasty—Turkish Cavalry—The Crusaders—The Tartars under Genghis Khan—The Seljukian Turks—Soliman Shah—Ertoghrul and His Choice—His son Othman—Sultan Orchan allies himself with Cantacuzenus—Death of Soliman and succession of Amurath—Origin of the Janizaries—Timour and Sultan Bajazid—Battle of Angora—Ambition of Timour.

ACCORDING to the historian Abou'lgazi Bahdur-Khan, the Turks are descended from Turk, the eldest son of Japhet, and are of the same primitive stock as the Tartars and Mongols. "But as in gazing at the sun the eyesight becomes dazzled by the brightness, so does the mind become confused when it attempts to regard the brilliancy of the origin of this illustrious race."

The Turks were one of the five nomadic races which comprised the Turanian family of men. Some of the numerous tribes which formed this race have been erroneously called Tartars; but the latter people were more nearly allied to the Mongolians than the Turks.

From the land of Tura, the Turkish tribes spread out as far as the Lena on the north (where they are still represented by the Yakuts), to the Black Sea, to the Oxus, beyond the Caspian, and to Asia Minor.

They were known to the Chinese by the name of Hiong-nu and also Tu-kiu, from which the name Turk is supposed to be derived. These Hiong-nu formed an empire, 206 B.C., west of China; and after nearly three

hundred years of warfare they were defeated by the Chinese, and split up into a northern and southern empire.

The Southerns afterwards united with the Chinese, and drove their Northern cousins away from their lands amongst the Altai Mountains; and this is supposed to have been the cause of the first inroad of the Turks upon Europe, and they probably represent the ancestors of the Huns and Avars.

In the beginning of the third century the Mongols and Tungusians attacked the Southern Turks, and, driving them from their territories, created the second western migration. These various tribes are now to be found in the Turcomans east and west of the Caspian; in the Usbeks of Bokhara, who are partly Finn; in the Nogai, north of the Black Sea and west of the Caspian; the Bazianes and the Kumüks of the Caucasus; the so-called Tartars of Siberia; the Baskkirs of Russia, who are partly Mongol; the Kirgis of Kashgir; the Youruks and Osmanlis of Asia Minor and Turkey in Europe.

After the dispersion of the Southern Hiong-nu, some of the Turkish tribes became slaves to the great khan of the Geougen, and in the golden mountains of Altai were employed as forgers of iron and makers of weapons of war. It is from these men that the Turks of Europe can claim their origin. From being makers of arms, they soon learnt to use them with such terrible effect that, under their first leader, Bertezema, they cast off the yoke which pressed upon them, and, scattering their oppressors to the winds, established their royal camp in the golden mountains.

The advantages of their nomadic life are well depicted in the advice given by a counsellor to one of the succes-

sors of Bertezema, urging him not to invade China. "The Turks," he said, "are not equal in number to one-hundredth part of the inhabitants of China. If we balance their power and elude their armies, it is because we wander without any fixed habitations in the exercise of war and hunting. Are we strong? We advance and conquer. Are we feeble? We retire and are concealed. Should the Turks confine themselves within the walls of cities, the loss of a battle would be the destruction of their empire. The 'bonzes' preach only patience, humility, and the renunciation of the world. Such, O King! is not the religion of heroes."

This breathes the genuine spirit of the Turanian race, and well exemplifies the roving character of the Turkish Court.

Their religion, prior to their conversion to Mahommedanism, was a mixture of the doctrines of Zoroaster and the traditions of their ancestors. They had their priests, and sung rude hymns in worship of the air, fire, water, and the earth, but they sacrificed to the Supreme Deity. As might be expected, their laws were unwritten, and of a general character, the minor details being probably laid down by the order of heads of tribes. Yet there were general principles which they all acknowledged, and which were rigorously and impartially executed. Theft was punished by a tenfold restitution; adultery, treason, and murder, with death. No chastisement was considered too severe for the crime of cowardice. We have here all the elements of a stern justice, and these main principles of morality, added to the free and independent life of warrior shepherds, were the cause of that lofty and chivalrous character which always attached to the Turks as a nation.

The rich grazings of their unbounded pasture-lands gave an almost unlimited supply of horses, and one of their armies alone numbered four hundred thousand cavalry. This gives some idea of the extraordinary power of these tribes in former days, and of the rapidity with which they could sweep over the land as conquerers. It was, in fact, a nomad kingdom. Their great rivals were the Persians—rivals in arms and rivals in race and customs, and Tura and Arya here stood face to face.

The wandering life of the Turks was fitted for reflection rather than study, and we accordingly find them mostly ignorant of science, while the sedentary habits of the Persians placed them amongst the first nations of the world for scientific learning.

The Turkish Empire, founded by Bertezema, increased under his successors until it burst by over-expansion, and was divided into three kingdoms, and it is with one of these, which held its sway in the golden mountains of Altai, that we have now to deal. The Turanian and Aryan streams of emigration, with all their attendant tribes, were now eddying amongst each other in Scythia and the Caucasus, and we are told by Pliny that in the market of Dioscurias no less than one hundred and thirty languages were spoken.

This was literally a golden age, for that precious metal seemed to form the material for all the furniture of the great Turk Emperor in his nŏmad court of the Altai Mountains, and we hear of the great Disabul sitting in a chariot of gold, supported by golden peacocks, for which a horse was always kept ready harnessed, in order that, if His Royal Highness wished to move, he might not have the trouble of walking.

The rich mines of Trebizond and the Caucasus

furnished the precious metal, which, with the rich silks of China, added to the luxury of the age.

In the reign of Chosroes, King of Persia, the Turks and the Byzantine Empire were united against their common enemy, but the more civilised Romans merely made use of the Turks as a temporary and useful weapon. The contempt in which the Turks held the Byzantine intrigue was manifested by the successor to Disabul, when in the sixth century the Emperor Tiberius, who proposed an invasion of Persia, sent ambassadors to salute him.

With indignant anger the haughty monarch turned to them and said, "You see my ten fingers? you Romans speak with as many tongues; but they are the tongues of deceit and perjury. To me you hold one language, to my subjects another, and the nations are successively deluded by your perfidious eloquence; you precipitate your allies into war and danger, you enjoy their labours, and you neglect your benefactors. Hasten your return, and inform your master that a Turk is incapable of uttering or forgiving falsehood, and that he shall speedily meet the punishment he deserves."

In the middle of the seventh century the prophet Mahomet appeared, and, with his successors, spread his religion with lightning rapidity north, south, east, and west, until it rivalled Christianity in its converts, and included many of the Turkish tribes in the number.

At the end of the tenth century the title of Sultan was first conferred on Mahmoud, the Ghaznivide, one of the most powerful of Turkish princes, who then reigned in the eastern provinces of Persia, and extended his dominions far into Hindostan.

At this time the Turkish dynasties of the Tulunides and Akshidides reigned in Palestine, Syria, and Egypt, while the great tribe of Seljuk, with its shepherd warriors, under the name of Turcomans, inhabited the district of Bokhara.

This warlike people quarrelled with Sultan Mahmoud and his son and successor, Massoud, and with their splendid cavalry—whose descendants may be seen in the superb horses of Turkistan in the present day—they utterly defeated him and the Ghaznivide. The victorious Seljukians immediately assembled to elect a king, but amongst so many noble warriors who was to make the choice?

The difficulty was soon overcome, and by a plan which made intrigue impossible. A number of arrows were successively inscribed with the name of a tribe, a family, and a candidate, and gathered together in a bundle. To prevent all chance of deceit, it was determined that the arrow—which was pregnant with the fate of nations—should be drawn by the hand of a child.

We can picture these warlike chiefs assembled around the bundle of arrows, each thinking that another moment might make him the monarch of a host, as he watched the timid action of the little child who was to decide his fate.

Presently a wild shout proclaimed that Togrul Beg, who was the son of Michel, who was the son of Seljuk, who was thirty-fourth in lineal descent from the great Afrasiab Emperor of Tura, was at once the prizeman and their sultan.

Seljuk had embraced the religion of Mahomet when he was encamped in the neighbourhood of Samarcand, and his grandson Sultan Togrul was

conspicuous for his zeal in the faith. Each day he repeated the five prayers which are enjoined to the true believer, and each week the two first days were consecrated to an extraordinary fast, and in every conquered city a mosque was completed before Togrul presumed to lay the foundation of a palace.

Togrul died without children, and was succeeded by his nephew, Alp Arslan; but the immense dominion of the Seljukian throne was not destined to be of long duration; and after the death of Malek Shah, son and successor to Alp Arslan, the empire was disputed by his brother and four sons, and divided into three dynasties—those of Kerman, Syria, and Roum, A.D. 1074.

It is with the Roum dynasty that we have to deal, as it embraced Asia Minor, and was ruled by Sultan Soliman, a kinsman of Alp Arslan, who by great tact had turned the enmity of his cousin into friendship, and united his forces against the Greeks.

It was during the reign of Soliman that the first Turkish troops were landed in Europe, and it came about in this way:—During the contest between Bryennius and Botoniates, who represented the European and Asiatic candidates for the Byzantine Empire at Constantinople, the aid of Soliman was solicited, and he united the Crescent and the Cross by joining his forces to those of Botoniates. After the succession of that monarch, Sultan Soliman was right royally entertained at Scutari on the Bosphorus, and a body of 2,000 Turkish cavalry were sent across that water as a reinforcement to the Byzantine forces.

The power of the Turks in Asia Minor, and the rapid extension of the Mahommedan faith, soon alarmed all Christendom, and floods of gallant crusaders, made

up of the flower of Christian knights from all parts of Europe, poured across the Bosphorus, many of them never to return. Such was the number of these crusaders that the Greeks at Constantinople soon became alarmed at the increasing forces of their friends, and therefore, with the cunning peculiar to the empire, commenced intriguing with the Turks against their Christian allies, and such subtle obstacles and difficulties were raised that the gorgeous host which had crossed the Bosphorus with so much pomp and grandeur returned but the ragged fragment of its former self.

During the internal quarrels that distracted the Byzantine Empire and the foreign Powers which invaded it, the Turkish rule in Asia Minor grew in strength, until in the thirteenth century the great Tartar host, guided by the genius of Genghis Khan, pressed on a wave of conquest which swept over the nations to the north, the south, the east, and west, until it overlapped Russia, Hindostan, China, Hungary, Bulgaria, and Asia Minor.

The Seljukian dynasty of Roum fell prostrate before the Tartar storm, and the power of the Turk was crushed, but not destroyed. Military ambition is a potential force which expends itself in conquest, and like many another, the kingdom of the Great Mogul was snapped by over-expansion. When it seemed certain that Europe would be flooded by the Tartar cavalry, the forces of the Mogul were called away to prop up the empire on the side of Persia, and the nations breathed again.

The Turks in Asia Minor began gradually to recover from the shock, and renewed their habitual wars against the Greeks, until the Sultans of Iconium again rose into notice.

The necessities of the Seljukian Turks in Asia Minor had reached their far-distant and now comparatively ancient home in Khorassan, where there still lived a large tribe of this renowned race under the name of Oghouz Turks.

Actuated, it may be, by sympathy, or it may be by pressure from Tartar foes, Soliman Shah, chief of the Oghouz Turks, broke, like a rift from a river-bank, from his native land, and with four hundred families of his tribe, headed by their male warriors, he wended his way towards Asia Minor, to mingle with his kinsfolk under the Sultan Aladdin of Iconium.

Rough must have been the way, and hard the fare of these immigrant families, as they tramped over mountain and plain, through river and marsh, over the thousands of miles which separated them from their destination. Their chief, Soliman Shah, was drowned in the passage of the river Euphrates; but his son, the brave Ertoghrul, the "Right-hearted Man," the progenitor of the future Ottoman Power, immediately placed himself at their head. For weeks and months they wandered, until at last they approached their future home. One day, Ertoghrul, with his brave chiefs, leading the van, had just crested a tedious hill, and were descending to the valley below, when they suddenly found themselves in the presence of two contending armies.

Ertoghrul quickly formed his men in order of battle, and anxiously watched the fight. "Which side, Effendim, shall we take?" asked his officers. "Yonder is the weakest," said Ertoghrul; "charge, and onward to their rescue." This was the true spirit of chivalry, and it has adorned the Turks throughout their history. Generosity had its reward, and Ertoghrul discovered that

the side whose cause he had espoused and won was no other than that of Sultan Aladdin himself. Ertoghrul was rewarded by a settlement near the shores of the Euxine, with the title of Emir, and he vigorously prosecuted the war against the neighbouring Greek settlements. Such, at least, is the account as given by Mewlana Ayas, who heard it from the stirrup-holder of Ertoghrul's grandson, Orchan, who heard it from Ertoghrul himself. He was succeeded by his son Osman, or Othman, A.D. 1299, a born military genius, and the founder of the Turkish race in Europe. From him comes their name of Othmans, or Ottomans, or Osmanlis. Othman was not only a soldier, he was also a statesman. As he conquered he organised, and left a good administration in his path, thus securing the fruits of his exertions. He gathered volunteers as he went, and organised them into armies, and under colour of waging a holy war against the infidels, he infused a fanatical zeal into his troops. He formed a regular army, and fortified his towns, and soon gained possession of nearly the whole of Nicomedia and Bithynia. His son Orchan prosecuted the conquests of his father, and gladdened his old age by the news of the fall of Brusa, which henceforth became the Asiatic capital of the Ottomans.

Othman professed religious toleration to the Christians he had conquered, and his dying words are the springs from which flow the religious toleration of the Turks in the present day. "My son, I am dying, and I die without regret, because I leave such a successor as thou art. Be just, love goodness, and show mercy. Give equal protection to all thy subjects, and extend the law of the Prophet. Such are the duties of princes upon earth, and it is thus that they bring on them the blessings of Heaven." Othman gained such an

influence over the minds of men that he may be said to have reigned with the greatest power after his death, which took place at an advanced age, in A.D. 1326. The sword which he handled in his battles is looked upon with sacred reverence by the Ottoman nation, and the act of girding it upon each successive sultan is equivalent to our own coronation ceremony.

The last counsels, the justice and moderation of Othman, have been transcribed by the Turks as a Royal Testament.

On the death of the Sultan of Iconium, which took place in the year 1300, Othman had assumed the title of Sultan, and thus founded the line of those despotic monarchs which have reigned in direct descent in Turkey in Europe to the present day.

He was succeeded, as we said, by his son Orchan, who quickly turned to account and improved the inheritance of military organisation he had received from his father. The regular army was increased, battering-trains were formed, and he extended his sway to the very banks of the Bosphorus. The office of Vizier was introduced, and science, theology, and every branch of learning was encouraged. It was now that the foundations were laid of the naval power of Turkey which was destined for such great achievements in the future, and 300 vessels rode gaily in the Bay of Smyrna.

The internal dissensions of the Greeks soon laid open the door of Europe to the entry of the Turks. In the rebellion of Andronicus the Younger against his grandfather, the Emperor Andronicus Palæologus, Joannes Cantacuzenus took the part of the former, who was his friend and mentor, and in the troubles which ensued he injudiciously called in the aid of his intimate friend, Umur Bey, the Turkish Prince

of Aidin, who immediately joined him with a fleet of 380 vessels and an army of 28,000 men. With these he passed over to Europe, and marched by the Hebrus upon Demotika, which was besieged by the Bulgarians and defended by the Empress Irene. Umur quickly defeated the Bulgarians, and whilst encamped outside the town he received the cordial thanks of the empress for his timely assistance, and, at the same time, an invitation, accompanied by costly presents, to visit her. But here the innate chivalry of the Turk was conspicuous. In the absence of his friend, Umur considered it indelicate to visit the wife, and although it was the depth of winter, and the hardships of the camp were great, he remained camped outside the walls of the town.

He afterwards selected 2,000 choice troops, and marched upon Servia, but was obliged to relinquish the campaign on account of the severity of the winter.

It is sad to relate that an offer of *backshish* induced him to withdraw his assistance from his friend Cantacuzenus, but it is only fair to state that his own dominions were at that time threatened by the Latins.

Cantacuzenus now hurried to a more powerful Turkish ally, in the Sultan Orchan, the son of Othman, who had been recommended to him by his friend Umur.

Not only were the forces of Orchan and Cantacuzenus united, but also their families, and a relationship was formed between the Greek and Ottoman empires by the marriage of Theodora, the daughter of Cantacuzenus, with the Sultan Orchan.

Notwithstanding this alliance, the Ottoman prince afterwards took the side of the Genoese of Constanti-

nople against his father-in-law; but after the conclusion of the war Europe was evacuated by the Turkish forces.

Their acquaintance with the country had evidently produced a favourable impression, and after the abdication of Cantacuzenus it was renewed under the brave Prince Soliman, a much-loved son of Orchan, who, in friendly alliance with the emperor, landed a force in Thrace and from that day to this the banner of the Turk has remained in Europe.

Soliman was soon after killed by a fall from his horse while exercising with the *jerid*, a light wand, used as a javelin, and which is a favourite Arab pastime. Such was the grief of the aged sultan that the death of his favourite son may be said to have broken his heart, and he died A.D. 1360.

He was succeeded by Amurath, another son, not less brave than his dead brother, and he carried the Turkish banners over the whole of Thrace, fixed his capital at Adrianople, and an Ottoman monarch for the first time reigned in Europe.

He at once pushed his conquests north of the Balkan, and soon had possession of the country from the Danube to the Adriatic; and the great battle fought on the plains of Korsova brought the Servians, the Bosnians, the Bulgarians, and the Albanians under the dominion of the Turks.

It was in the reign of Amurath that a body of men was organised, who, although born Christians, were to be educated to become the terror of their own race, the ally of the Turk, and a destructive and disturbing element in Europe for more than four hundred years.

By the Mahommedan law the sultan is entitled to a fifth part of the spoil and captives in battle, and by the

advice of the Vizier, Amurath was induced to apply this law by selecting the stoutest and most beautiful of the captive Christian youths, who were educated in the Mahommedan religion and the use of arms. This force was named by a celebrated dervish, who, standing before the troops, stretched forth his hand and said, "Let them be called Yengi cheri" or new soldiers (Janizaries). "May their countenance be ever bright! their hand victorious! their sword keen! may their spear always hang over the heads of their enemies! and wheresoever they go may they return with a *white* face.*" The Janizaries became the flower of the Turkish troops, and it is curious to observe that the principal weapon with which the Ottomans gained their European victories was made of Christian metal.

The custom of filling their ranks from Christian captives only was afterwards abolished, and they were taken from the Christian subjects as youths, and educated in the Mahommedan religion.

The importance of this force will be realised by the reader when it is remembered that only Mahommedans are allowed to serve in the Ottoman army, consequently the drain, by war and disease, upon the Mahommedan population was excessive.

The statesmanlike minds of the early Ottoman rulers soon marked the difficulty, and met it by the creation of the Janizaries, who had to bear the brunt of most of the battles. The destruction of this force by Sultan Mahmoud, nearly five hundred years afterwards, and the neglect to carry out the provision for recruiting the Turkish forces from the Christian population, must, if it continues, eventually exhaust the Ottoman military power, by drying up the source

* Shining, cheerful.

from which it springs—namely, the Mahommedan population.

I will not follow the reigns of successive sultans, who extended the Turkish conquests both in Asia Minor and Europe, and took possession of Macedonia, Thessaly, and Greece, until the Byzantine Empire was hemmed in almost to the walls of Constantinople.

The battles of Korsova and of Nicopolis reduced the Slaves and Bulgarians to Turkish subjects; and Constantinople would have fallen sooner than it did had it not been for the second Tartar wave of conquest, under Timour, which swept over almost the same ground as its predecessor under Genghis Khan.

The Tartar army was sweeping over Asia Minor when Sultan Bajazid assembled all his forces, consisting of four hundred thousand men, to resist it. The two armies met at Angora; and the defeat of the Ottoman Sultan which followed may be attributed to his overweening pride and love of sport. While in presence of the enemy he actually employed his troops for a great deer-drive in the forests and mountains about Angora. The able old warrior Timour was not likely to miss such a favourable opportunity; and he fell upon the Turks in their state of disorder, and signally defeated them.

Such was the ambition and confidence of Timour, that, instead of entering Europe across the Bosphorus, which lay before him, he formed the project of conquering Egypt and Africa, and of then crossing to Europe by the Straits of Gibraltar, and, after conquering that continent, to return to his Persian quarters by way of Russia!

When we consider the ground he had already covered in his victorious march, this ambitious design

need not create surprise; but how insignificant, in comparison, are even the conquests of Napoleon in modern times!

Fortunately for Europe, the attention of Timour was bent back upon China, where he met his death; and his former conquests dissolved.

The Turks continued to make good their footing in Europe; but the brightest gem of their newly-acquired kingdom still glittered as a much-coveted prize on the shores of the Bosphorus, and the Byzantine Empire yet lived, in Constantinople.

CHAPTER VIII.

TURKISH GOVERNMENT.

Turkish Government—Various Races under its Sway—Character of the Turkish Soldier—Feudal Tenure—Pillars of the State—"Sublime Porte"—Pachas and Beys—Division of Private Property—Civil Administration—Judicial Courts—Monasteries on Mount Athos—Pilgrims—Expounders of the Law, Civil and Religious—Mohammed II.—Educational Institutions.

As the conquering Turkish forces moved over Asia Minor, and afterwards over what is now called Turkey in Europe, they found the land occupied then, as now, by numerous races of different religions and different interests and customs. Armenians, Kurds, Druses, Maronites, Arabs, Chaldeans, Greeks, Albanians, Slavs, Bulgarians, Jews, Wallachians, Gipsies, &c., all clamoured for due consideration as Turkish subjects, and all intrigued one against the other.

If the British House of Commons had to legislate for nineteen Irelands, instead of one, it would give some idea of the difficulties of government in Turkey; and some of its members would then, perhaps, be more just in their criticisms, and generous in their judgment, on that unhappy country.

How did the nomad Turkish court and army gather in this surging mass of human passions, and bring them under discipline and control?

We must dismiss from our mind for a time the Turkish administrators of the present, and picture the chivalrous warriors of the fourteenth century in all their pomp and power, fervid in following the tenets of their

creed, and who looked back with pride upon the history of their race, which told in its pages of a conquered area larger than that of Europe. We must picture this conquering army, with its despotic head, proudly entering the land to hold it, and consider how they came to restrain the conquered races, and grow in government until they could call them subjects.

Where now there is apathy, procrastination, and venality—the poisons which destroyed the Byzantine Empire, and afterwards inoculated the Turks—there was then energy, decision, and chivalry. Where now the future rulers of the country are educated under the effeminating influence of the seraglio, they then studied the art of ruling in the command of armies and in the government of provinces. Wherever an army passed, it could drop from its ranks rulers and statesmen ready to govern by force tempered with justice, instead of by laws disfigured with venality. A nation may change its character, but not its nature; and there is one point in common with both the past and the present, and that is that the Turkish rank and file—the real pith of the nation—were then, as now, distinguished for their patience, discipline, sobriety, bravery, honesty, and modesty,* and to these qualities I may also add that of humanity, although I know it will excite an indignant exclamation from many at the present moment. But look at the Turkish soldier in private life, and you find him gentle and kind to children and women, and exceedingly fond of animals. His first thought after a long and tiring day's march is his horse. As soon as he has made the animal comfortable, then he thinks of the man. When he is exasperated by what he thinks are insults to

* This last term is that used by Gibbon, and is very apposite. There is an absence of all brag about the Turkish soldier.

his creed he kills and slays, as his teaching tells him, and he appears a fanatical madman; but he is then outside his real nature, and not within it. It was but the other day that I saw thirteen thousand of these brave men arrive fresh from the front and all the hardships of the Servian campaign. They were billeted for ten days all over the town of Salonica, and there was not a single complaint, or cause for complaint, of their conduct, from man, woman, or child. The streets, although full of soldiers, were as quiet as in ordinary times.

What other troops *in the world* would behave in such an admirable manner? Read the greatest authorities on the subject. Von Hammer, Gibbon, Boué, Ubicini, Creasy, and all, agree in praise of both the past and present character of the Turkish rank and file. But it is the rank and file that depicts the character of the nation, and not the corrupt oligarchy, which, from its prominence, misrepresents it. We find, then, that the rank and file of the Turkish people is the same now as ever, so that it is not the nation, but the rulers, which have changed, and this change has been brought about through the corrupt influences which were handed over to them by the Byzantine Empire.

As soon, therefore, as the head of the Turkish nation shall be purified, we shall find the whole constitution in a healthy state—there is no disease of the body. The combination in Turkish government of despotism, with the freedom of the most democratic of republics, is unique. In Turkey there is no aristocracy. All men below the sultan are equal, not only in the eyes of the law, but by creed and custom. A shoeblack may be made Grand Vizier, and it is by no means uncommon to see some of the highest officials of the

State who have been servants to predecessors in office. There are no family names, but in some cases titles are hereditary.

To return to the conquering army. As it entered the country it had to establish order, and this was done on the feudal system, by creating what were called Timars, Ziamets, and Beyliks—military grants of land carrying with them the obligation of providing a military force for the service of the State in case of need.

A Timar was granted to a distinguished soldier, and contained from three to five hundred acres of land, and the owner or spahi (cavalier) was bound to supply a mounted cavalry soldier for every 3,000 aspres of its revenue. A Ziamet comprised upwards of 500 acres, and Beyliks were still larger grants. These fiefs were hereditary in the male line. A certain number of these grants were grouped into a district, and over the district was placed an officer, with the title of Sandjak Bey—Sandjak meaning a "standard" or flag—which generally carried a command of 5,000 horse. Each Sandjak Bey was given a horse's tail, as a distinctive mark of command.

Here, then, was a feudal tenure, and a rough-and-ready form of government, applicable at a moment's notice, and backed by sufficient force to maintain order. Timars and Ziamets were eagerly sought by both soldiers and officers, and became prizes to incite to valour and gallant deeds. But although left in possession of their holdings they did not represent the permanent organisation of government. The ancient and figurative idea of Turkish government was that of four pillars which supported the royal tent. The first of these was figurative of the Viziers; the second, of the

Cadiaskers, which would properly mean *military* judges; the third, Defterdars (treasurer); the fourth, Nischandyes (Secretaries of State). Amongst Eastern nations a tent was not the simple covering which is suggested by the word in England, but a far more elaborate dwelling. It had its passages and apartments, and grand and smaller entrances.

To follow out the idea, we must picture the life of these nomad Eastern Sovereigns, moving here and there at the head of their army, sometimes to make war on a foreign Power, sometimes to visit one part or another of their vast dominions. It was, in fact, a nomad government. It was customary for the great officials—the pillars of the royal tent—to meet at the great portal, within easy reach of the voice and ear of their royal master, there to discuss the affairs of State, *sub limine portæ;* hence the origin of the term "Sublime Porte," which now designates the Turkish Government.

Tent court-life in the East is carried on much in the same way in the present day—when Sovereigns occupy their royal pavilions. I can remember being presented to the Shah of Persia, many years ago, when he was dwelling with his court on the banks of the river Euphrates in a pavilion which exactly answers the description of the ancient court-life of the Turkish monarchs.

In addition to the figurative four pillars of the royal tent, there were other officers of government, designated *agas* or rulers, which were of two kinds. The *outer agas* were military rulers, and their number was, from the nature of the case, very considerable; the *inner agas* attended the court and serai. The serai is the palace, and the harem the women's apartments of the palace, so that the two should not be

confounded, as is often the case. The *inner agas* comprised the eunuchs who attended on the harem. Besides these officers, there were the expounders of the law, or *ulemas*.

The first pillar of the royal shelter, the Viziers—which signifies "the bearers of burdens"—the weight of government—were four in number, of which the Grand Vizier was the head.

The second pillar, or Cadiaskers, were two in number, one for Europe and one for Asia, and watched over the legal affairs of the State. Under them were: 1st, the Khodya or tutor of the royal princes; 2nd, the Muftis or expounders of the sacred law; and afterwards a third appointment was made—viz., the Judge of Constantinople.

The assembly in council of the four pillars was called the Divan. It was attended by a chief secretary, or *Reis Effendi*, who, from being able to visit and gain the ear of all the officials, was an officer of considerable importance, and he sometimes became practically the most powerful man in the State.

The Grand Vizier sat at the head of the Divan in the absence of the sultan, and he could convoke a special Divan in his own tent when he considered it necessary. At the head of all sat the Padichah or Great King.

We will suppose, then, that some of the Turkish generals have crossed the Dardanelles, pushed forward with their forces, and occupied a large part of Thrace, establishing their Sandjak Beys, Beyliks, Ziamets, and Timars as they go. The great sultan follows with his main army and "royal tent," thus carrying with him all the machinery of government. He groups his numerous Sandjak Beys under two heads, one for

Europe and one for Asia, and to these he gives the title of Beyler Bey, "Bey of Beys;" or Mir-Miran, "Emir of the Emirs;" and to one he gives two, and to the other three horses' tails, to signify their power. Hence we have the common term, a "pacha of two tails."

The term pacha, which means "the chah's foot," or one whom the Sovereign employed (there were also the "eyes" and "hands" of the Sovereign power), was not originally used in a military sense, but was given to literary as well as to any other Turkish subjects who might distinguish themselves in the eyes of the sultan.

In possession of the land of Europe, it was necessary to appropriate it, according to ancient Turkish custom, for three purposes: 1st, Vacoufs or church lands; 2nd, private property; 3rd, domain lands. The revenues of the *Vacoufs* or ecclesiastical lands were devoted to pious and charitable purposes, to the support of mosques and public schools, which received their education through the ecclesiastical authorities. The pupils were, in fact, educated in the moral and sacred precepts of the Koran.

The *private property* was subject to different liabilities, according to the religion of the owner. If he he was a Musulman, it was called *asckriie* or tithable, the owner paying as a tax a tithe of the produce in kind to the State, and there was no other burden upon it. If left in the hands of a Christian, its holder paid tribute or *kharadj* to the State, which consisted of a capitation-tax, and also of a tax levied on the estate, which was sometimes a fixed sum, according to its extent, and was sometimes an impost on its proceeds, varying from an eighth to one-half.

The *domain lands* included: 1st, the *Miri*, or those revenues which were appropriated to the State Treasury;

2nd, unoccupied or waste lands, which afterwards became similar to our "common" lands in England; 3rd, the private demesnes of the sultan, of which there are a large amount in both Turkey in Europe and Asia; 4th, escheated and forfeited lands (which are now usually sold by public auction); 5th, the appanages of the Valideh Sultan (Sultan's mother), and other members of the blood royal; 6th, lands assigned to the offices filled by viziers; 7th, lands assigned to pachas of the second rank; 8th, lands assigned to the Ministers and officers of the palace; 9th, the Beyliks, Ziamets, and Timars, already mentioned.*

It will be seen that the administrators of the Government were principally military men; and it must be remembered that we are following the wake of a conquering army, which was obliged to fill its ranks from a distance. Consequently, this abstraction of military governors and officers of State became such a strain on the resources of the army that it tended to weaken the forces by which dominion was maintained.

To meet this difficulty, which began to be one of alarming importance, Sultan Orchan, the son and successor of Othman, utilised the ancient Turkish custom of appropriating a fifth of the conquered subjects as slaves.

He commenced by taking annually a thousand of the Christian children of from twelve to fourteen years of age. The greatest care was bestowed upon their education, in order to fit them for either the military, civil, or ecclesiastical professions, for whichever by nature and disposition they might prove to be most fitted. They had to pass through four successive schools before

* Creasy.

the final selection was made, and were then distributed as officers of the state.

The abstraction of these Christian youths was not considered a hardship by their parents, although they were, of course, to be educated in the Mahommedan faith; but, on the contrary, it was rather looked forward to as a piece of good fortune, because it was likely to give the family greater influence with the ruling powers. It was out of this body of youths that the celebrated Janizaries—to whom I have previously alluded—were taken; and it is curious to mark that the greatest persecutors of the Christians—those, in fact, who in after times became the leaders of most of the atrocities which were too often committed—were not of Turkish, but of either Albanian, Greek, Slavonic, or Bulgarian blood.

The treatment of Christians in the early times of the Ottoman conquest was not severe. It was only when the Porte became corrupt, and relaxed its vigorous and active administration for the luxuries and venality bequeathed to it by the Byzantine Empire, that the disgraceful persecutions of the Christians commenced.

There is a maxim of the old Turkish law which says that "the bended head shall not be stricken off;" and in former times this maxim was respected. The following question was once put to the mufti: "If eleven Musulmans without just cause kill an infidel (Christian) who is the subject of the padichah and pays tribute, what is to be done?" To this the mufti replied: "Though the Musulmans should be a thousand and one, let them all die."

The Christian subjects who paid tribute were called *rayahs*. They usually cultivated the land as tenants, on the métayer system, of their Musulman landlords.

Such was the commencement of the "Government" of the Porte. At its head sat supreme the sultan, the depositary and representative of the law, which he can modify, but cannot change. His *ordonnances* are called *Hatt-i-cherifs* or "illustrious writings," and *Hatt-i-kumayouns* or "august writings."

This system of government, continued up to the time of Murad or Amurath III., A.D. 1574–95, who did not in any way alter its principles, but rearranged the sandjaks or livas (a Sandjak Bey had the title of mir-i-liva) into great *Eïâlets*. There were in the whole empire twenty-six eïâlets, and each contained a number of sandjaks, of which there were altogether 163. The sandjaks again were divided into districts, designated *cazas*, or centres of judicial courts, so called because they were presided over by a cadi or cazi—viz., a judge. Some of these were formed of a town and its suburbs, and others of groups of villages (nahïèhs). Again, each separate village, however small, had and has a headman or *codja-bashi*, elected annually from amongst the villagers to represent them, and who is held responsible to the superior courts for the carrying out of any orders which may be promulgated.

This organisation lasted until the reign of Sultan Mahmoud, 1834, and it had contained within itself the military government of beyler beys and sandjak beys, or hereditary feudal chiefs. As might be expected, this tended to build up an aristocracy, which, wielding as it did a military power, was liable to become despotic and independent. It was the corruption which was generated by the weak as well as venal government of several successive sultans, which had permitted these military despots to become so intolerable, that Sultan Mahmoud took the bold course of abolishing them, and he insti-

tuted a new classification of the provinces into twenty-eight governments, thirty-one sandjaks, and fifty-four independent voivodes; but shortly afterwards, when Sultan Abdul Medjid came to the throne, and the Tanzimat was established, the old classification into eïâlets was re-established. It is evident that this organisation was one of centralisation—a principle excellent in itself, providing it is not overstrained—that is, providing a proper amount of independence of action is permitted to each representative part of the organisation. This permission was not granted to the eïâlet classification, and it was found that the centre was smothered by the accumulation of work which poured upon it from all quarters. To remedy this, the present system of administration was introduced in 1864, which consists in replacing the eïâlets with great administrative centres called *vilâïets*, which are, to a certain extent, independent governments subject to the laws of the whole empire. It was determined to form a trial vilâïet, in the first instance, in that of Touna, on the Danube, and it was found to answer so well, that it was extended to the whole empire, which was divided into twenty-seven vilâïets, comprising 123 livas, or sandjaks, and, as before, the livas are divided into cazas, and the cazas into nahïèhs. This did not include Constantinople, which was formed into a separate vilâïet; neither did it include the Lebanon, which, after the massacres in Syria in 1860, received a special and independent administration.

It will be seen that even the latest organisation is founded upon the ancient system of the Turks, and that it provides a ready and efficient means for reaching every subject in the empire.

As it would weary some of my readers—though it may interest others—to enter into the details of Turkish administration, I transfer what I have further to say upon the subject to Appendix D, and will here pass on to a remarkably interesting subject—the comparatively independent state of Mount Athos and other monasteries.

The existence of these semi-independent establishments is another example of the many complications which surround Turkish government.

Mount Athos occupies a territory stretching from the extremity of a promontory on the confines of Macedonia, between the gulfs of Contessa and Monte Santo. This magnificent mountain, rising from the very sea, in the form of a beautifully wooded cone, upwards of 6,000 feet high, would be an island, were it not for a narrow isthmus, about 2,000 yards broad, which attaches it to the continent. Dotted about on its sides are altogether twenty monasteries, some of them of great antiquity, and dating as far back as the reign of Constantine the Great. Two of these monasteries, Zôgraphos and Chilantari, were founded in the twelfth century, by Etienne Nemania of Servia, and may be called Slavonic. They are occupied by Servian and Bulgarian monks, who speak the Slav language.

Another and a very important one, as far as political affairs are concerned, is called Pantalimôn or Rossicon (Russian), restored and endowed by Catherine II. It is inhabited by a mixture of Greek and Russian monks, in the proportion of 170 to 350, but a fierce national controversy rages between them. The Russian monks have for long been endeavouring to encroach upon the monastic rights of the Greeks of Mount Athos; and in 1874 the Greeks refused to recognise the

right of the Russians to have a separate or national monastery, maintaining that all the monasteries on the mountain are Greek Church property, and as such should be under the direct control of the Patriarch at Constantinople, and under the jurisdiction of their monastic constitution (presently to be described), as granted by the Greek Patriarch and sanctioned by the Porte.

The Council of Monks, composed of the elected representatives of all the monasteries on the mountain, formally intimated to the Russian monks that the monastery which they occupied was not Russian property, but belonged to the monastic congregation; that consequently its chief abbot must be an Ottoman subject, and that its internal administration must be conducted according to the rules prescribed by their constitution. The Russian monks appealed to the Greek Patriarch for his decision, and were strongly supported by General Ignatieff, the Russian Ambassador. It is a complicated question, for the Greek Patriarch makes it a handle for encroaching upon the independent rights of the monasteries, an opportunity for which he had long been looking. The Russian monks are aware of this, and assisted by their ambassador at head-quarters, they play upon the greed for power of the Greek Patriarch, but the Greek community at large is highly indignant at the attempt to interfere with existing rights. This question has grown from the time when Russia and Greece were united in their intrigues against the Porte, when Russia was making use of Greek Pan-Hellenic ambitions to further Pan-Slavonic schemes; but the hollowness of that alliance is now discovered, and any attempt on the part of Russia to encroach on Greek privileges is indignantly repelled. The question is

still before the Porte, which has to steer between the intrigues of the Greek Patriarch on the one hand, and the Russians on the other. With the exception of the three I have enumerated, all the remaining seventeen monasteries of Athos are Greek. Besides these large institutions, there are eleven small monasteries, and as many as three hundred hermitages, besides a number of farms belonging to and worked by the community.

The population is entirely male, and no female is even permitted to enter the precincts of the monastic property.

The autonomy of Athos was founded by the Emperor Leo VI., A.D. 911, and it was confirmed by Mahomet II., who was content to impose a small tribute upon the monks, and the independence of the mountain has been maintained ever since.

A common law regulates all the monasteries of the Greek Church, both at Mount Athos and elsewhere. The community consists of two classes—the *koinobia*, in which the members live together and work for the common good; and the *idiorrhythmia*, composed of anchorites, who live alone in their cells, except on feast-days, when they join in the common repast.

The koinobia are governed by a *nigoumène* or superior, elected by the community, the anchorites by a council of *epitropes* elected for a fixed period. In 1875, a Russian monk named Macarios was elected Nigoumène of the Pantalimôn, but in consequence of the foreign nationality of Macarios, the Greek portion of that monastery, who were in the minority, remonstrated, and endeavoured to annul the election. The case was referred to the Greek Patriarch at Constantinople, but through the influence of General Ignatieff the appointment was confirmed. The Patriarch

bridged the difficulty by declaring that the Church did not recognise any nationality, and that foreigners who entered the monasteries of Mount Athos lost, *ipso facto*, their nationality, and became Ottoman subjects.

"The General Monastic Assembly" is composed of *epistates* (deputies) from the twenty monasteries. It sits at Karies, and is commonly called the Council of the Holy Mountain. It is presided over by five representatives elected for five years. Each year the representatives render their accounts, and they alone have the right of affixing the seal to the acts of the council. Karies is the capital of the autonomous State, and has a cathedral, a bazaar, and the konack or government house, presided over by a caimakam, who represents the Turkish authority in the monastic estate, and is charged with the police and customs of the island. Pilgrimages are made from all parts of Turkey to Mount Athos, and the pilgrims may be numbered by thousands.

There are many other monasteries scattered here and there about Turkey, especially about the Balkan range. The largest, and one which rivals in size and grandeur any that exist at Mount Athos, is that called Rilo monastery, about twelve miles from Samokov. The size of this establishment may be imagined when it is known that it sometimes houses and feeds upwards of a thousand pilgrims at one time.

I visited it in 1874, and although I have travelled over many parts of the world, I have never seen any scenery so grand and beautiful as that of Rilo. Mountains 9,000 feet in height look down into the very courtyard of the monastery, which stands amidst beautiful woods over a rocky mountain burn. Grassy

glades, rocky heights, cascading streams, woods with majestic trees of great variety, flowering shrubs, ferns and flowers, all blend together to add to the enchantment of the place, which, combined with a pure and bracing air, makes residence at the monastery most enjoyable.

The revenues of the institution must be very large, as the property extends over a considerable area, and contains several farms, which are well managed. It also receives an income of £4,000 per annum from Russia. The pilgrims are not confined to the male sex, but include women, and also children.

Some of the monks are very austere in their habits, but others do not appear to object to the good things of this world. I was rather amused by an incident which occurred during a visit I paid to the abbot. In answer to my questions concerning the monastic institutions, he informed me that on entering the order all worldly thoughts and comforts were resigned. Shortly afterwards, the conversation turned upon the farm and its products, upon which he inquired whether I had ever tasted the plum brandy which was made in the country, and on my replying in the negative, he hospitably rose and opened a large cupboard in the room, where lay bottles of liqueurs and glasses, and many other things that spoke of creature-comforts—but perhaps they were only intended for visitors? The interior of the chapel of the monastery is very gorgeous, the screen being all gilt, with many paintings of saints which are fairly executed. All the ornaments come from Russia. The outside walls of the chapel are covered with fresco-paintings representing Paradise and Purgatory, and some of the scenes depicted in the latter state are not of a decent

character. An influx of pilgrims took place while I was staying at the monastery, and many had come over a hundred and fifty miles with their families to benefit by the holy blessings they were to receive at the end of the pilgrimage. The *faith* of these poor people was very touching. There was one poor young Bulgarian woman with a sick child about five years of age, whom she never let out of her clasped arms for a moment. Death was distinctly written on the face of the poor boy, but the mother's faith was strong, and she looked hopefully and smilingly down upon her child. Sometimes, however, a look of terror would flash across her face, but she soon smiled it off with hope, and spoke with the greatest confidence that the child would live; for "had it not been sprinkled with the holy water of the monastery?" I fear the poor boy never reached his earthly home.

The large amount of real estate which is attached to the monasteries in Turkey establishes in a certain sense Christian Church lands as a part of the Mohammedan State, since these lands first pay tribute to the Porte, and, secondly, an annual sum to the Greek Patriarch. The monasteries of Mount Athos pay annually about £660 to the Porte, and £2,000 to the Greek Patriarch.

They are in a somewhat similar position to the monasteries in England in the time of Henry VIII., and the time may come when some reforming Sultan may, like our own king, sweep them away.

In dwelling upon the government and administration in Turkey, I must not omit those institutions which were intended to produce the learning which should accompany those in power.

According to the Mahommedan faith, secular teaching

is so subordinate to and dependent upon religious instruction, that in the earlier times we naturally find all the public instruction of Mahommedans placed in the hands of the Ulema, or hierarchy of the sacred law—if I may so express it—for Mohammedan law and religion are so intimately connected, and we find the expounders of each so closely assimilated, that they form one body in the hierarchy.

The earliest rulers of the Ottoman Empire, in the days when it was one of the most vigorous governments in the world, recognised the importance of national education, and Sultan Orchan (A.D. 1326–59) was especially conspicuous in this respect. He founded schools and colleges in all parts of the empire, but all these schools were of a theological character, were attached to the mosques, and were under the tutelage of the Ulema.

This principle of education lasted until 1846, when secular education was first introduced, and the ruption of the religious from the secular teaching of the Mahommedan Turks was one of the most important and radical reforms in the history of that country, for it struck at the very foundation of their fanaticism, and may be called the birth of "young Turkey." Sufficient time has not yet elapsed to manifest the effect of this great reform, as it will require two generations to bring the new birth to an adult age, but it has struck at the spring of human action—education—and what the effect will be upon "young Turkey" at full age remains hidden in the history of the future. Mohammed II. was the great reformer in the old style of Turkish education, and he it was who classified the efforts of some of his predecessors, and formed the "Chain of Ulemas," by which a sound education might be given not only to

those who were to become the tutors of the public, but also to those who were to be their legislators.

This remarkable man, who was the greatest soldier-statesman that the Ottoman Empire has produced—for Sultan Mahmoud, although equal to him in statesmanship, was not a leader of armies—formed a number of elementary schools, called *mektebs*, scattered over his empire in every town and in almost every Mahommedan village; but he saw that the rulers of his State should possess something more than an elementary education. His empire was no longer a great eastern camp with a military staff to govern it, but was in a transition state from a military to a civil life; it was necessary, therefore, to satisfy the nature of the case. To do this he made education his adjutant, and established and endowed numerous public schools or colleges of the higher order, which were called *medresses*, in distinction to the mektebs or elementary schools. The medresses went through ten regular courses of grammar, syntax, logic, metaphysics, philology, the science of tropes, the science of style, rhetoric, geometry, and astronomy.* The taker of a degree in these subjects received the title of *Danischmend*—a Persian word, signifying "gifted with knowledge," and which is now replaced by the term Softa—which entitled him to the mastership of one of the minor public schools, but in that case he renounced the prospect of becoming a member of the Ulema, or of any of the higher educational appointments. For this, it was necessary to go through a still further course of study, and to pass several examinations. Incentives to work were given in the honours and endowments which were conferred, somewhat as in the

* Von Hammer.

case of our own fellowships and masterships at the universities.

The Ulema supplied all the professors of the high schools, who were called *muderris*, and from the same order were chosen all the ministers of justice, including the cadiaskers, the mollahs, and the cadis. The *subordinate* appointments were filled from what we at Cambridge should vulgarly call "Poll" degrees, and were given to the *ecclesiastics* of the State, so that we see that the actual priesthood of Turkey takes a very inferior position in the State.

The ministers of public worship are called *imaums*, who officiate at public prayers, and *sheiks* or preachers. It must not be supposed that because the appointments to the priesthood were allotted to the holders of minor degrees it marked on the part of the Turks any want of respect for their faith. Such an idea would be very erroneous. It arose in consequence of the legal profession being so intimately connected with the Church, as expounders of the law of the Koran, that they in fact formed the senior branch of the hierarchy.

Such was the celebrated "Chain of Ulemas" instituted by Mohammed II., A.D. 1451–81. But the strength of a chain is to be measured by its weakest part, which consisted in this case of the absence of any higher educational establishments for the general public.

The Chain of Ulemas provided a perfect education for the legal profession and the Church, but there it stopped, and after members of those professions had attained the goal of their examinations, their minds were narrowed by their duties being confined to poring over the Koran and the works of the caliphs

for the purpose of expounding the law. The expenses of this system of education were met by the revenues of the Vacouf or Church property of the State, obtained by the appropriation of land for that purpose on the conquest of the country.

In 1846 a divorce took place between the medresses and the mektebs. The former were left under the control of the Sheik-ul-Islam at the head of the Ulemas, and the latter were placed under the care of the State, and formed, after a time (1857), one of the ministerial departments of the empire. In 1869 an imperial iradeh promulgated an organic law of public instruction, which, in principle, divided the schools of the empire into two categories—1. Public schools, which were placed exclusively under the control of the Government; and, 2. Private schools, which are inspected by Government, but are founded by, and are under the management of, private individuals or companies. Under this category came the old medresses.

The details of the public schools and colleges, and their course of instruction, I transfer to Appendix E.

It will be seen that the educational institutions of Turkey are still far from complete; but that the organisation is in theory most excellent. It is a herculean task, when the complicated nature and the jealousies and religious animosities of the population are considered, and some credit is due for the advance which has already been made.

I have spoken in the chapter on Bulgaria of the great and successful endeavours made by that nation for advance in education, and great complaints are made because the Porte will not give Government grants to the Bulgarian schools; but it answers that it has established general elementary schools all over

the empire, and that it cannot be at a further cost because the Bulgarians do not choose to avail themselves of them.

There is a certain amount of justice in this argument; at the same time, the religious prejudices of the Christians cannot be overlooked, and it is natural that in most cases they should dread sending their children to Turkish schools, where they may be perverted from the faith which their parents hold so dear. The difficulty might be met by a school capitation-rate, administered by a school board, composed of representatives of all nationalities, and in most cases separate schools could be established for each nationality; in fact, practically this is partially the case with both Greeks and Bulgarians, who each have their private schools; the compulsory education is only extended to the Musulman part of the population.

The education of the medresses of the Ulema is excellent, but requires to be supplemented by instruction in modern languages; it is still the exception to find Turkish officials who can speak any language but their own.

The exclusive education of the Ulema, like all exclusive education for any profession, tends to narrow the mind, and produce professional prejudices.

Our own universities in Great Britain are models of educational institutions, and we there find all professions represented, and each provided with that branch of study it wishes to follow. The social intercourse of men aiming at different spheres of action cannot but conduce to the general intelligence of the mass. The effect of this is even more marked upon the teachers than the taught, and the benefit to the former reacts upon the latter to great advantage. Our universities

are the source from which spring all the best masters of the higher schools throughout the kingdom, and the social as well as the learned education they obtain from their *alma mater* has a marked effect upon the youth of the country who are afterwards placed under their charge. This advantage would be lost if we had, like the Ulema, exclusive universities for law, &c. Our universities are a small world, and give, amongst other teachings, a knowledge of the world, or, in other words, of human nature, a very important element in the qualities necessary to govern.

The abuses of Turkish government might be ameliorated by the establishment of universities for the education of any Ottoman subjects who could pass a qualifying entrance-examination; and if they were so organised as to afford a sound education in all those branches of learning which are connected with the public service, entrance to *any* government appointment might be made dependent upon the possession of a competitive degree at the university. This would give a fair chance to both Turks and Christians, and thereby faithfully carry out the law established by the Hatt-i-cherifs and Hatt-i-humayoun, and it would ensure a class of highly-educated Government officials, with a knowledge of the human nature they were appointed to govern.

The funds for building and endowing these universities could easily be provided by selling a part of the Vacouf lands of the empire.

This completes my review of the government and administration in Turkey; and I think my reader will acknowledge that the Turks have not been either idle or deficient in organising an admirable framework of government, which, if it were honestly administered,

would soon raise the nation to its proper rank in Europe.

We have now to go back and consider the greatest event in Ottoman history, namely, the celebrated siege, which enabled them to destroy one of the greatest empires, and to occupy one of the most beautiful cities of the world.

CHAPTER IX.

THE FALL OF THE BYZANTINE EMPIRE.

Siege of Constantinople—Constantine Palæologus and Mahomet II.—Death of the Greek Emperor—A Monster Cannon—Fall of the Byzantine Empire.

As the Turkish armies spread over Thrace, the forces of the Byzantine Empire retreated until they were confined to the narrow limits of the capital which had hitherto resisted the fierce attacks of the Ottomans.

It was reserved for Mahomet II. to put the finishing touch to the Turkish hold upon Europe. On the Asiatic side of the Bosphorus his grandfather had formerly built a powerful fortress, and Mahomet now determined to erect on the opposite and European side a more formidable castle, as a base of operations against the city. A thousand masons were commanded to assemble in the spring, on the spot called Asomaton, about five miles from the Greek metropolis. It was the erection of this fortress that brought about a remonstrance from Constantine XI., the Greek Emperor, and afterwards a declaration of war on the part of Mahomet.

By a curious coincidence, Constantine gave his name to the capital of the Roman Empire, and a Constantine reigned at the time of its fall.

Closing himself within the narrow limits of the walls of his capital, Constantine Palæologus, surnamed Dragases, watched anxiously the building of the fortress at Asomaton by Mahomet II. "The fortress rose with great rapidity, and was built in a triangular form, each

angle being flanked by a strong and massive tower, one on the declivity of the hill, two along the sea-shore. A thickness of twenty-two feet was assigned for the walls, thirty for the towers, and the whole building was covered with a solid platform of lead."*

While Mahomet in person superintended the erection of this fortress, Constantine, alarmed at the extensive preparations he saw making, did his utmost by flattery and by gifts to ward off the blow which he felt was impending, but when he saw that remonstrances and concessions were in vain, and that the "die was cast," he determined, like a brave soldier, that the Mahommedans should not purchase their victory cheaply, and he cast down the gauntlet, with the following words, to the great Sultan: "Since neither oaths, nor treaty, nor submission can secure peace, pursue your impious warfare. My trust is in God alone, and if it should please Him to modify your heart I shall rejoice in the happy change. If He delivers the city into your hands, I submit without a murmur to His holy will. But until the Judge of the Earth shall pronounce between us, it is my duty to live and die in the defence of my people."

Strange! These were the words of Christians to Turks when the empire of the former trembled in the balance, and now, 325 years afterwards, in the year 1876, the empire again trembles in the balance, and the words of Turks to Christian Russia seem but the echo thrown back from the year 1452.

Mahomet II. was an illustrious tyrant. He was an extraordinary man. He was one of those sledge-hammers of human nature which are sometimes met with, and which produce the feeling on the mind that

* Gibbon.

you are in the presence of stupendous *force*—physical as well as mental—overbearing and cruel, regardless of the feelings of others, which are crushed like twigs in his iron grasp, selfish and sensual, talented and clever, impervious to the true springs of noble action, yet emotional. A force which you *feel*, but it makes you shudder as you recognise in it the link between man and demon.

Such was Mahomet II. He was an adept in the art of war, and was indefatigable in his preparations for the coming siege, but they were accompanied by a nervous excitement, which marked the extreme importance of the occasion, and his recognition of the power of the Byzantine Empire, which was arrayed against him.

Frequent were the consultations with his Grand Vizier, his generals and engineers; and plans of the city, and the positions for all his batteries, were laid out with most scrupulous care. Everything was submitted to the criticism of his own eye, and nothing was to be left to chance. The recent introduction of cannon was to be the chief element in the siege, and a foundry was created at Adrianople to cast cannons which would throw a stone ball of 600 lbs. weight.

All the aids of both ancient and modern warfare were enlisted for the siege, and men might be seen dragging huge cannon into position, whilst near them great wooden towers, on rollers, crept slowly to the front, to be finally filled with troops and placed against the ditch, there to discharge their living freight, by means of ladders thrown from the tower-top, across the ditch, to meet the wall.

The smoke of modern cannon was to cloak the instruments of ancient warfare. Not only was gun-

powder to propel the missiles, but great engines for hurling stones, and battering-rams to beat down the walls, were all moving to their carefully-appointed places. Various are the accounts which are given of the formidable army of Turks, which, under their fierce Sultan, was to aid this grim machinery in its work of death, but Gibbon arrives at 258,000 as the total Ottoman force, of which 60,000 cavalry and 20,000 infantry were regular troops, and the remainder auxiliaries.

Added to these was a naval force of 320 vessels, but with the exception of 18 ships of war the remainder were small craft, used mostly for transport.

Constantinople was defended on one side by the Golden Horn, on the other by the sea, and the third side of the triangle had, and has, a great wall six miles long, with high flanking towers at very short intervals. Opposite and parallel to this wall Mahomet cut a ditch to cover his attack. Fourteen batteries were distributed opposite the most feeble parts of the walls. The principal point of attack was to be the great central gate of St. Romanus. Archers were to shower their arrows wherever the besieged should show themselves, and miners were brought from Servia for subterraneous works. Nothing was forgotten, and all the art and strength of the Ottoman monarch was concentrated upon the effort.

On the Christian side preparations for defence were not wanting, but there was an absence of unity of action. An empire does not fall without a cause, and the intrigues, the dissensions, and the jealousies which had driven the Greeks out of Thrace, and hemmed them into their fortified triangle, now shone out in all their force, and, like a will-o'-the-wisp, lured the empire to

its final destruction. Conscious of his weakness, occasioned by the intrigues of his subjects, Constantine, eager to gain the aid of any reinforcement, professed at the last moment the spiritual obedience of the Greek to the Roman Church, but the false concession only produced bitterness and disappointment, and the rancour excited against the Genoese forces was almost equal to the hatred of the Turk.

It was a forlorn hope of policy which fell back shattered and defeated, for, instead of reinforcements from without, it only produced fresh dissensions within.

The total number of inhabitants, including men, women, and children, did not exceed 100,000 persons, and of these all that could be counted upon for the defence of the capital was 5,000 men, but to them were added a brave but small force of Latin volunteers, under the able leadership of John Giustiniani, a Genoese.

The imminence of the danger at last roused the population to a sense of their critical position, and the unremitting exertions and ardour of the Emperor Constantine transmitted itself to the troops. Constantine distributed his small forces along the forts, and himself took the command of the outer wall. He exhorted his men and officers to emulate each other in the defence of all they held dear, and encouraged the timid with hopes of success and promises of reward. Such were his exertions at the last, that he inspired an enthusiasm which he would fain have felt himself, for in his own heart he knew that he must fight and die.

A strong chain was thrown across the Golden Horn, and all the ships which arrived at the port were detained for the service of the besieged. Of war-ships he could count but fourteen.

The Turkish preparations were at last complete, the

troops were in position, the batteries fixed, the soldiers were reminded of the glories of their ancestors, and prayers were offered to Heaven for success, and on the morning of the 6th of April, 1453, the signal was given, and the Ottoman cannon thundered at the gates of Christendom.

At first the Greeks, in their ardour for the fight, rushed down the ditch to meet the foe in the open field, but soon fell back before the advancing hosts. The battle raged fiercely along the line, but night came, and no impression was made upon the gallant defenders.

Day after day was the fight renewed, but morning came and showed the city still confident and strong. At last food was getting scarce, and the horrors of a siege were sorely felt; but soon the spirits of the Greeks were raised, as away on the Sea of Marmora they espied five great ships well laden with supplies, and which, by their colours flying, told that they were friends of those in need. Onward they flew before the breeze, but what a sight now met them as they neared the port! Three hundred Turkish ships were drawn across the straits, each filled with troops, and eager for the fight. The famished Christians, from the lofty towers, watched eagerly the approaching succour, and the hungry wish was father to the thought, that the coming fight might win a kindly smile from fortune.

The news flew quickly through the Turkish ranks that a naval combat was on foot, and soon the waters of the Bosphorus seemed to break upon a beach of turbaned heads—one bare spot there was, as it were a bay, and in it the waves beat, as against a rock, upon the charger of the Sultan, who, riding breast high into the sea, came down to watch the unequal fight, not

doubting but that these rash sailor Franks would soon be punished for their insolence.

But there were brave hearts in those five gallant ships, full willing to meet the outnumbering enemy. Gaily they careened before the swelling breeze, their white sails whitening in the sun, and steering straight upon the Turkish line, bore down upon the foe. Truly it was a gallant sight, as all must feel, who, having witnessed the beauties of the Bosphorus, can picture the struggling ships, urged on by cries and yells from the armed contending hosts. Suddenly from the Christian ranks there burst a joyous shout as the Turkish ships first wavered and then fled. But above all shouts there rose the bitter taunt of the fierce Sultan, as, mad with rage, he, with threatening gestures, called on his naval captains to make good the fight. But the rent was made, and like chips of straw before the rushing wind, the Turkish craft were swept aside, and amidst ten thousand Christian cheers, the succouring ships sailed in victorious to the Golden Horn. Then many a mother's heart was joyous as she closely clasped her half-famished child!

The days wore on, and fight succeeded fight, but still the Christian front was bold, and the Turkish hosts were baffled.

Then the warlike genius of the Sultan came to his aid, and pointed out the weak spot in the armour of his adversaries. Could he but place his ships within the Golden Horn, the enemy's weakest point lay open to attack. But how to reach it? The chain across the mouth could not be broken, and all else was land. No matter, it must be done, and done that very night. The small craft were beached, the strongest men told off for each, and under the shadow of the night, for ten

miles on a road of planks, over hill and over dale, in perfect silence, fourscore heavy craft were dragged and launched upon the Golden Horn.

The dawn brought a bitter surprise to the still gallant Greeks. And now Mahomet gathered his engineers, and the heavy cannon were seen moving to the water's edge, where rafts were ready to receive them and form a floating battery. Such was the size of these monster guns, that seven shots a day was all they could be made to fire. Fifty-three weary days and nights had now passed, and hunger had so told upon the courage of the Greeks, that at sight of these floating batteries and preparations of the Turks they grew sick at heart, and they now clamoured to the emperor to deliver up the city. But sternly the Christian king refused, and bid them to their posts to fight, and, if needs be, to die.

It was on the 29th of May that Mahomet saw his works complete; and all was ready for the final rush of Islamism on Christendom.

The great Byzantine Empire, once foremost in the powers of the world, had shrunk within the narrow space before him, and he was now ready to crush it in his grasp.

Yarin (to-morrow) Inshallah, the Christian dog, shall die!

Amidst the Turkish ranks the Sheiks and Imaums (ministers of religion) suggested hopes of Paradise to brave soldiers who might to-morrow meet a glorious death, and to those who might survive, freely promised rewards and honours. Then, as the sun sunk slowly in the west, 200,000 Moslems bowed down their heads to Mother Earth in one united prayer. All day the cannon had thundered against the opposing walls, and

near the great gate of Saint Romanus a yawning breach was seen. Constantine knew that the storm was soon to burst, but mean jealousies were rife among the Christian ranks. The gallant Giustiniani, like a true soldier, did his duty, and placed the brave Latins here and there, where points seemed weakest. The emperor was everywhere exhorting to brave deeds, and enthusiasm seemed to follow in his path. When all were placed, and orders given, then with some few chosen knights he retired to the great Church of St. Sophia. He knew that his hour was at hand. He slowly entered the grand and sacred edifice, and there, uncovered, the last Byzantine Emperor, surrounded by his knights, stood before the cross. To-morrow the Empire would pass away with him! His tears fell thickly at the thought, and he knelt before the cross and prayed that he might die as became a Christian knight; then, for the last time, he partook of the sacred emblems of his Saviour, and, turning to those around, he said: "I pray forgiveness if I have injured any one in thought or deed."

Then, striding to the portal of the church, where stood his impatient steed, he placed his helmet on his head, and, mounting into the saddle, the humble Christian penitent rode off as warrior Christian king, to battle and to die!

The sun had set, the evening past, and night fell on the attendant hosts. Christian knights, as they lay under the starry canopy of heaven, cast off the sterner half of man, and let their softer nature free, and loving thoughts of mothers, sisters, wives, went winging through the air to meet in last embrace. And now the solemn calm before the coming storm drew near, and all was hushed and still. Constantine did not sleep, but from a lofty

tower watched in the stillness of the night over the Moslem host. At length, as dawn drew near, his quick soldier's ear caught the measured tread of Moslems marching bravely to their posts, and many to their graves, and he warned the Christians to their battlements. Soon the stars grew pale, and the minutes of many a gallant life were ebbing fast away. Then suddenly, like a thunder-clap, burst out the stirring roar of war. The shouts of men, the clang of arms, the cannons' roar, the horses' neigh, the loud commands, all mingled in one exciting din as the Moslems rushed into the breach; by sea, by land, along the whole line the fierce attack was made. Wave after wave of troops went forward to perish in the ditch, which was soon filled up and bridged by the bodies of the dead and dying. Wherever the Greeks grew faint there appeared the noble Christian king, and where the king was, there the Greeks grew brave, for he was ever foremost in the fight.

Two hours passed of bloodshed, and still the Greeks and Latins bravely held their ground; the Moslems paused, and victory seemed about to touch the hand of Christendom.

Then, from behind the smoke and dust, and swelling above the din of war, there came the sound of martial music—drums, fifes, and attaballs—growing louder, louder as it neared the great gate of St. Romanus.

And from out the smoke there rode the Padichah, the fierce Seljukian Sultan, with royal iron mace in hand, and behind him, with calm and measured tread, there came 10,000 chosen Janizaries, and made straight for the great breach.

Onward they came, and then, with one wild shout, "Allahu Akbar," they rushed into the breach. Amidst the dust and smoke might be seen the Christian king

the foremost in the fight, but no longer by his side stood Giustiniani, who, sorely wounded, had retired from the fight.

Fierce was the struggle and furiously raged the fight. Here Turk grappled Christian in the death-struggle, and shouts and groans and loud commands rose upon the air. But still the Christians held their ground. Presently there came a sound, at first in front, then swelling louder, like a rushing gale from right to left, from front to rear, "Allahu Akbar, Allahu Akbar" rent the air. Constantine heard, and knew that all was lost; then turning to those around, "Can no man here be found to take away my life?" he mournfully exclaimed, but none stepped forth to fell the noble tree. "It is enough, O Lord, now take away my life," and he plunged into the fight; and fought until some unknown hand struck him to the heart, and as he sank amongst the heap of slain, another name was added to the obituary of heroes, and the crescent rose over the waters of the Bosphorus, and cast a shadow over the fairest land in Europe. Thus fell the Byzantine Empire, and well might the emperor and his knights have said—

> "Go, stranger, and in Lacedamon tell
> That here obedient to her laws we fell."

I pass over the miserable scenes of the sacking and pillage of the city, which now became the seat of the Ottoman Empire. The Sultan proceeded straight to the church of St. Sophia, and alighting, entered, surrounded by his viziers, his pachas, and his guards, and ordered one of the Imaums who accompanied him to summon the faithful and all true believers to prayer, and he then himself mounted the high altar, and the Moslem prayer went up to heaven from the same temple that

had but yesterday heard the Christian prayer for victory. The body of the emperor was sought, and the head cut off and exhibited for a time between the feet of the bronze horse of the equestrian statue of Justinian, in the place called the Augustan. It was subsequently embalmed and sent round the chief cities of Asia.

I think that all Christians may feel proud of the hero who represented their faith at the fall of the Byzantine Empire.

CHAPTER X.

MODERN TURKISH HISTORY.

Effect of the Introduction of Artillery on the Numerical Strength of Armies—Turkish Anarchy—The Divan—Abdul Medjid—Treaty of Paris—Turkish Loan—Insurrection in Servia—Historical Evidence of Russian Intrigue—Difficulties of Reform.

THE introduction of artillery into warfare, which took place during the reign of Mahomet II., marks a great change in the mode of distributing the population of the world, for we now take leave of those great waves of conquest which, guided by the military genius of an Alaric or an Attila, a Genghis Khan or a Timour, rolled over the earth from east to west, and formed new races in their track.

Hitherto the conquering hosts had consisted of only two arms, cavalry and infantry. Their commissariat was worked by pack animals, and the huge army could move with rapidity over mountain and plain, through forests and marsh, and by changing their position daily like a swarm of locusts, they found sustenance for man and beast. But now the wheeled carriages of artillery were stopped by a trifling stream or marsh; the guns could not be deserted, roads had to be made, the armies were delayed, the difficulties of feeding them became multiplied, and the swarming of human beings over an immense area has been checked, until the land shall become covered by a network of easy roads of communication. It may be laid down as a military axiom, that the numerical strength of national armies will increase directly as the facilities of communication.

The conquest and occupation of Constantinople by

the Turks marked a new era in their history. They were now in possession of a capital, and had to change their nomad into a sedentary nature.

Hitherto the successors to the throne had been educated in the battle-field, or as governors of provinces, and their contact with the world and experience of men was an excellent training for the despotic power which was afterwards to be placed in their hands. The real progress of a nation ruled by a despotic power strictly administered, must vary with the character and ability of the despot, and the degrees of justice, morality, learning, industry, war, and vice will be marked upon a scale which has been graduated by the disposition and aspirations of the reigning monarch. How much, therefore, must depend upon his education and associates!

But we presently find that either through jealousy or fear, instead of the training of the campaign, or government of provinces, the young minds of the heirs to the Ottoman throne are incubated within the shell of the seraglio, to be afterwards hatched as despotic monarchs over a vast multitude of human beings, of various creeds, races, and rival interests. The consequence is, that no sooner does an inexperienced Sultan ascend the throne than he is subjected to the family influence of uneducated females, he is fastened upon by a host of corrupting parasites, and unless he is a man of extraordinary natural character, the government is directed by avarice, injustice, and venality.

The result is conspicuous as we turn over the pages of Ottoman history. After the possession of Constantinople we find the Sultans, and consequently the nation, gradually becoming more apathetic and corrupt.

The old energy of the race, whilst yet it lingered,

pushed up to the walls of Vienna, but it was only the expiring flicker of conquest, and the future shews the empire gradually dwindling away. As the Sultans became apathetic by debauchery, the military despotism of the Janizaries dominated the will of the sovereign, and deluged the country with their arrogance and savage cruelty. The reins of government practically passed into their hands, and presented the anomaly of a despotic monarchy ruled by a military despotism. Sultans were deposed and murdered by this savage soldiery almost as soon as they had ascended the throne, and it is curious to observe how, with the power in their own hands, the Janizaries still respected the family of Othman, and replaced monarch after monarch with his heirs. There seemed no thought of a republic, and no individual ambition to ascend the throne. The high-minded family of Kiupruli in vain attempted to right the ship, but the storm of avarice and lust was too strong, and they fell before it, not, however, without leaving their mark for good upon the nation. Turkish anarchy soon attracted Russian cupidity, and from the reign of Peter the Great commenced that system of organised intrigue which is slowly, but surely, bringing Turkey to ruin.

Periodical wars between the two countries, witnessed periodical dismemberment of Turkish territory, for the aggrandisement of that of Russia; and the intervals of peace have been occupied by the subtle energy of secret societies, placing every possible obstruction in the path of Turkish progress, by agitating and compelling her subjects into rebellion.

The era of Turkish anarchy commenced after the occupation of Constantinople, and lasted until the reign of Mahmoud II., A.D. 1808.

This remarkable monarch saw that if Turkey was to exist as a European nation her government must be moulded upon a European model, and although his country was distracted by rebellion and weakened by wars with Russia, he boldly, and with all the energy of his ancient race, set about the work of reform. He knew that any step in the direction of good government was impossible so long as the Janizaries existed, and he therefore expunged them from the face of the earth. Although their number amounted to forty thousand, the severity of this stern retribution can hardly be called cruel, when the horrible deeds of the Janizaries are considered. It was but the execution of forty thousand murderers.

The road was now partially cleared for reform, and among the beneficial measures that were passed by Sultan Mahmoud may be enumerated the following:—

The closing of the Courts of Confiscations, by which the property of all persons banished or condemned to death had previously reverted to the Crown. This had given rise to much government oppression, and its removal was a great boon to both the Christian and Musulman population.

The power of life and death was taken away from the governing pachas, and for the future capital punishment was not to be inflicted otherwise than by the sentence of an authorised court of law, with the right of appeal through the higher courts, until the appeal terminated with the Sultan himself.

The administration of the "Vacoufs," or Church lands, was revised, and the revenues therefrom placed under the control of the State, but the conscience of the government was not so sensitive on this point as to prevent the application of the revenue of the Church lands to the general purposes of the State.

The Timars and Ziamets had formerly been instituted as military fiefs, for the purpose of furnishing an effective military force at the call of the State, but they had, from neglect and corruption, long ceased to act for any effective purpose; they were, therefore, attached to the public domains, which added to the resources of the State, and put an end to a host of corruptions.

A still more important reform was the suppression of the Derey Beys, or hereditary local chiefs, who had power to nominate their successors in default of male heirs. These Beys had made themselves petty princes in most of the provinces of the empire, and their arrogance and exactions had become intolerable. Some of these independent chiefs could muster as many as 40,000 troops, but by the steady and firm perseverance of Sultan Mahmoud, these insubordinate feudatories were suppressed.

By a firman in 1834, the vexatious charges usually made by public functionaries, when travelling, upon the inhabitants of the country were forbidden, and all collections of money, except at the two half-yearly periods, were abolished. In this firman Sultan Mahmoud said, "No one is ignorant that I am bound to afford support to all my subjects against vexatious proceedings, to endeavour unceasingly to lighten instead of increasing their burdens, and to insure their peace and tranquillity, therefore those acts of oppression are at once contrary to the will of God and to my imperial orders." *

The Sultan set the example of attending the Divan, and personally superintending the government of the country.

But it was not only the reforms which were passed

* Creasy.

and made law which signalised his reign, but those which were studied, partially organised, and afterwards completed by his successor, Abdul Medjid, who was only sixteen years of age when he came to the throne. At the suggestion of the Divan he at once pushed forward the reforms commenced by his father, and the famous Tanzimat for equality of rights between Christians and Musulmans was commenced.

The Hatt-i-humayoun, read at Gulkhanéh, near Constantinople, in presence of the Sultan, announced the termination of arbitrary exactions in the collection of taxes, equality of taxation in proportion to fortune, and of liability to the military service, publicity of criminal justice, and the termination of the confiscation of heirs for the crimes of their predecessors.

This Hatt-i-humayoun of the 3rd of November, 1839, was considered of such sacred importance, that the text of it was deposited in the same hall as the sacred standard of the prophet.

A further ordinance was issued, declaring free the profession of a baker, and the monopoly of the purchase of bread by the Zahire-Naziri, or surveyor-general of provisions, was also abolished, and from that moment all the abuses which had existed in that department disappeared. The bakers made their purchases wherever they chose, and the supply was abundant.

Education was not neglected, and academies were established in Constantinople, Adrianople, Salonica, Smyrna, Brousa, Bagdad, and Trebizond, where literature and the sciences were to be taught on the European method, and military and naval schools were instituted.

It was impossible that a sudden reformation could be forced upon the people without meeting with a

strong opposition, especially where religious fanaticism formed a disturbing element; but it is due to the Turkish Government to state that they met it with as much firmness as was possible, considering that the country was distracted by war and rebellion.

The close of the Crimean War and the Treaty of Paris of 1856 seemed to mark a new era in the life of Turkey. Her efforts at reforms which were to fit her to become a member of the European family, had been going on since the commencement of the century; but they had been continually interrupted by rebellions fomented by her enemy Russia, and periodical wars with that power, each of which left Turkey in a weaker state than before. Her great enemy now lay prostrate before her, and, supported by the Treaty of Paris, it seemed as though such a clear road was open to reform and good government, that the most sanguine hopes of improvement might be realised. But this very success was a principal cause of the decadence of Turkey, because it had exhausted her resources, and her revenue would no longer meet her heavy expenditure. She aimed at being one of the European families, and therefore adopted their customs, and began to borrow.

In 1854 she contracted a loan of £3,000,000, in 1855 one of £5,000,000, and finding the sensation a pleasant one, she kept repeating it, with Europe as the money-lender, until the year 1874. The ease of obtaining money by foreign loans, and the freedom from the obligation of publishing accounts of their expenditure, practically gave the Sultan an unlimited command of money for the Civil List.

Slowly, but surely, this corrupted the head, and the corruption of the body of the State soon followed. The most wanton and unbridled extravagance reigned at the

palace, and desire was born from gratification until the inevitable crisis arrived, and no more money was forthcoming. But the corruption produced by the foreign loans found its way into every artery of the State, and poisoned the very existence of the country.

The attractions of the bourse were so great, and the interest on loans so large, that merchants gave up trade and became stock-jobbers. Gambling on the stock exchange became so fascinating, that money which should have been employed in developing the country was invested in the stocks, which, by fluctuations, ruined many a man, and passed his fortune into foreign hands. Trade languished, and speculation flourished. As it is to a private individual, so it is to a nation; the borrowing of money at exorbitant interest is certain ruin. The prosperity of Turkey is dependent upon the character of her Sultan. He need not be a genius, because he can find clever minds to advise him, but he must be honest if the country is to prosper. Rapid reform and general corruption are so antagonistic that their combined presence must inevitably create confusion; and this was the legacy left to Turkey at the death of the Crimean War and the birth of foreign loans. But the promulgation of reforms still went on, and the famous Hatt-i-cherif of 1856 appeared as a pendant to the Hatt-i-humayoun of Gulkhanék of 1839. Religious toleration, equality of Christians and Mahommedans, and their social intercourse in education, the correction of all abuses, the formation of roads and canals, all were to be carried out in one sweep, like a change of scene at the play—and, as might be expected, the play became a burlesque. Hitherto Turkey had been honest in her intentions of reform, and the reigns of Sultan Mahmoud, and the early part of that of Abdul

Medjid, had only been faulty in attempting too much; but the effort had been persevering and staunch.

But now new loans could only be obtained by promises which it was impossible to fulfil; and the promises were made, repeated, and added to, without any intention of carrying them out. Some idea may be formed of what became of the loans when, as early as 1858, the debt incurred on the Civil List in *less than six months* amounted to the sum of £3,000,000 sterling. It was only natural that a discontented population should be the result; and we shortly find signs of rebellion springing up in almost every part of the country. Increased liabilities begat increased taxation, which begat discontent, which begat rebellion. The Mahommedans attributed their hardships to the introduction of Christian customs, the Christians to the misgovernment of their Mahommedan rulers, and thus fanaticism grew and flourished.

But it must be remembered that all this time Russia was not an idle spectator of the troubles of Turkey. Her agents were everywhere, and ready to excite fanaticism where it slumbered, and foment rebellion where the ground appeared favourable. I do not constantly return to these charges against Russia from any fanatical hatred of that country, but simply from indignation at the underhand and unmanly acts which the history of modern times proves her to have committed. There has never been a rebellion in Turkey in modern times without the presence of Russian agents. In a mixed population, such as that of Turkey, it is impossible to prevent rival interests, and where they exist, it is not difficult to foment them into rebellion. This is the process which has been going on for the last century, and it is hard for her to kick against the pricks. It

is customary in Europe to look upon all insurrections of Turkish Christians as the bursting of the flood-gates of pent-up fury, produced by the tyranny of their Mahommedan rulers. But there is another side to the question. What, for instance, says Consul Longworth—whose judgment no one can doubt—of the Greek rebellion in Crete in 1858? "I have stated that the Pacha behaved with extraordinary liberality towards the orthodox Greeks. This was undoubtedly the case, yet he has latterly been accused of persecuting them. The truth was that he began by humouring them too much, and this made them unreasonable. Church building, on which there were former restrictions, is now a sort of mania with them, and in this way they were indulged to the utmost extent. They were allowed churches in any number, of all sizes, and in all places. They were, even when they would not pay for this extravagance, gratified at his expense; he gave them both ground and money.

"Then, agreeably to the Hatt-i-humayoun, Turks were permitted to turn Christians, and (what did not please them quite so much) Christians Turks. Even whole communities, who, to escape persecution, had formerly professed Islamism, were allowed openly to embrace Christianity, but still they were not satisfied. These people, who were always talking of Turkish fanaticism, now sought to trample on it with a still fiercer fanaticism of their own. Not content with fair proselytism they resorted to the most scandalous means of making converts.

"Turkish girls were seduced from their families; plans of abduction were deliberately formed, and even a society of young men (among whom were some Ionian subjects* whose names have been mentioned to me) got

* It must be borne in mind that Russia was working through Greece.

up for the express purpose of carrying off these girls from their villages. Two of these cases occurring at a short interval caused great scandal and excitement, and Vely Pacha deemed it time to put a stop to such proceedings. Acting, however, as usual, upon impulse, the steps he took were hasty and inconsiderate. . . . . Another still more remarkable feature of the business is that after the Greeks had everywhere risen, and the Turks had begun to commit excesses, destroying their olive-trees and vineyards, the former still continued to stand on the defensive, and *apparently waiting for the interference or co-operation of other parties;* certainly it was not the bearing of a people who had been goaded to rebellion by the intolerable oppression of their rulers."

A rising in Servia was shortly added to the other troubles with which the Porte was distracted, and it seemed as though mines of insurrection were sprung by some unknown hand. In a letter from Sir Henry Bulwer, our ambassador at Constantinople in 1860, to Lord J. Russell, he says: "It appears evident that a plan of agitation for exciting the animosity of the rival creeds and races the one against the other is now being actively carried out in Turkey."

The effect of this may be inferred from a passage from another of his letters in the same year: "The work, nevertheless, which this Government (Turkey) had upon its hands was by no means easy of execution, for insurrection amongst the Rayah population was not more to be feared than the rising among the dissatisfied Musulmans; and, indeed, a plot which was detected in the summer of last year, and at the head of which was a general of some distinction, bore evidence to the fact that if the dominant party or the Porte has not been able to do all that might justly satisfy the Rayah

demands, it has done enough to provoke a large portion of the Rayahs' ancient masters—a consideration which should not, most decidedly, check all reasonable efforts towards progress in the same direction, but which should put some limit upon rash counsels and extravagant expectations."

That the Porte was earnest and successful in reform may be inferred from another passage from a letter from Sir Henry Bulwer in this year: "Great changes for the better have of late years taken place in this country. These changes are as rapid and as general as could, under the circumstances, and within the time which has elapsed since their commencement, have taken place. But they leave an immense space of reform yet to be traversed. The position of the Christian population is considerably improved, and may be yet, by a few simple and not very difficult measures, much advanced. But I fear any extensive change must be gradual in its progress, and as it has always to be remembered that the Musulman class is, generally speaking, the upper and proprietary class, so we are not to consider all the oppression which takes place in the provinces as oppression against the Christians, but often as oppression against the lower class of the population, both Musulman and Christian."

Again, "Whether the Turks have done a great deal or very little depends upon the point of view from which we look at the subject. If we compare Turkey as she is with what she was twenty-five or thirty years ago, the change is marvellous.

"Men who lived at the former period tell me every day that they can hardly credit the state of things they see now, when they remember what existed in the days of their youth."

Lord Palmerston, in 1856, said that "In the last thirty years Turkey has made greater progress than any nation in Europe." It must, however, be confessed that there was a very large field for reform, but still the extent of the abuses should claim a proportionate amount of credit for their suppression, since the difficulties of reform lie in a direct ratio to the extent of abuses.

Some idea of the difficulties under which the Porte was labouring at this period may be derived from another remark of Sir Henry Bulwer's: "The Musulmans in the provinces, indeed, when of the inferior classes, suffer perhaps even still more than the Christians from the effects of the bad government that maintains there, for the latter are usually in some degree protected by the foreign authorities, whereas the latter have no protector. The persecutions of the different sects of Christians, moreover, are not unfrequently caused by their several animosities, and the manner in which the one excites the local authorities against the other. Protestants, Catholics, Greeks, are usually involved in rival quarrels, and the Turk, who receives their several complaints, is urged to espouse the cause of the one or the other by the momentary influence of the consulor consul-general who is most in vogue."

The foregoing remarks apply with especial force to the religious combat which took place between the Greek and Bulgarian Churches; and a great part of the persecution to which the Bulgarians have been subjected has emanated, not from the Mahommedan rulers, but from the Greek Christians.

Negotiations were carried on in 1860 between the Porte and the foreign representatives for the extension

and revision of the Treaty of Commerce of 1838, and the following remarks give a general idea of the system of trade in the country:—"In former times trade was carried on in a perfectly different manner from at present, and foreigners occupied in this country a perfectly different position. A few merchants settled in the principal ports received goods in the wholesale, and either sold them to some native merchant, who resold them in detail, or sent some agent with them through the country who sold or hawked them.

"As to the trades and professions, they were in the hands of Turkish corporations, and the foreigner could not enter into them, nor did he compete in detail trade with the native. The consequence of this was that goods might be taxed at any price after their entry, and the internal traffic of the country was not open to foreigners. The treaty of 1838 made a general change in these particulars. No further charge was to be placed on goods than the general import and export dues, and British subjects were to be placed on the same footing as native ones with respect to trade and traffic in the interior. The natural consequences have followed, corporations have disappeared, or nearly so, foreigners everywhere exercise retail trade, and the goods which have paid the import duty are never charged with any other." Sir Henry Bulwer held "that, both for the sake of the Turks and for our sake, we should still follow out without chicane on one side or allowing chicane on the other, the system we had in 1838 in view," and in this view he was joined by the representatives of Austria, France, Spain, the United States, and Sardinia, but the minister of Russia, and at first the minister of Prussia, took opposite opinions.

Our ambassador then says, "As to Russia, it is clear

that if she could establish the principle that Russians are to have all the privileges of Turkish subjects, and pay none of the imposts, she has only to encourage still further the system of adopting Turkish subjects as Russians, and *every Turkish subject would have the strongest interest to become a Russian one.*

"It is, moreover, clear that if the hands of the Turks are thus fettered, and the possibility of their systematising their finances, or obtaining a revenue prevented, *all chance as to their re-organisation is over*, and I cannot help thinking it was the intention of the Russian minister to make a bold dash at this on the present opportunity, and that without the fair and full discussion we had together, he might have succeeded. The language of Ali Pacha was admirable throughout, fair, firm, and conciliatory." The fanatical spirit of the Turks was not calmed at this period by the appearance of numerous Turkish soldiers without their ears and noses, who had been victims to Montenegrin barbarity.

If there is one man in Turkey whose opinion is valuable and to be depended upon, it is that of Consul-General Longworth, for he possesses the rare advantage of a long residence in the country, and great ability, and yet he is not a partisan. I therefore give my reader the benefit of his very interesting account of an interview with the Grand Vizier of Turkey at Widdin in 1860:—

Consul-General Longworth to Sir H. Bulwer.

(Extract.) *Belgrade, July* 14, 1860.

I have found means of communicating with the Grand Vizier at Widdin; and, while eliciting from him such facts and opinions as he was disposed to impart with respect to the results of his inquiry, and offering, in return, such suggestions as were dictated by my knowledge and observation of the places he has still to visit, I have been particularly careful to avoid all semblance of undue interference with his proceedings.

The candour and unreserve with which his Highness entered into these subjects I, in some measure, attribute to our intimacy at a former period, though many years had elapsed since our last meeting.

With reference to his mission, which had been already fulfilled in the Bulgarian Pashalics of Varna, Shumla, Rutschuk, and Widdin, he assured me he had met with nothing to warrant the charge of religious persecution. Not a single case of oppression experienced by Christians at the hands of Turks had been brought to his cognisance. His satisfaction at this result was, in some measure, troubled by the annoyance he felt at having been sent on an errand so futile to the provinces, at a time when he might have been profitably employed in the capital.

At Widdin, however, a petition had been presented to him subscribed with 300 signatures, and containing vague charges against the local authorities. This document he did not hesitate to characterise as spurious. Cases of outrage and cruelty, and of forced conversion to Islamism, could with no colour of probability be sustained in Bulgaria, nor could any amount of subornation and suggestion enlist witnesses in support of them on the spot.

The rest of the grievances enumerated could scarcely be viewed as serious.

1st. With reference to the refusal of the local authorities to allow the Christians to put up a church-bell, it may be remarked that this use of bells in the East has always been considered as tantamount to a recognition of Christianity being the established worship of the place. In some towns, therefore, inhabited almost exclusively by Christians, this concession has been made by the Government. But at Widdin, where more than three-fourths of the inhabitants are Turks, it would have involved an insult to their prejudices and a dangerous experiment on their forbearance. At a former period the Christians would not have dreamt of putting forward such a pretension; and it must be admitted that in all other respects there is no restriction on religious ceremonies, and not even on public processions.

2nd. It is stated in the petition that the Cadi, or Musulman Judge, had arbitrarily interfered with the affairs of the Christian community; that is, in questions of inheritance and the administration of the property of minors. Proof of such interference, however, though challenged and earnestly sought by the Grand Vizier, was wholly wanting; wanting at least at Widdin, though

there may have been interference in other parts of the empire. Indeed, I remember to have heard something of the kind complained of in Crete; and on this foundation, and no other probably, rests the charge in the Widdin petition. Nothing can more clearly illustrate the looseness of these charges in general.

3rd. It is represented that the Christians admitted as members into the Medjliss, or Municipal Council, were allowed no voice in its proceedings, and had, in fact, been silenced by the Pasha. This charge was fully investigated by the Grand Vizier, and proved to be unsupported by a shadow even of evidence. It was, moreover, denied most positively by the bishop, who has himself a seat in the Medjliss. If the petitioners had been satisfied with affirming that the Christian members exercised little influence or authority in the Medjliss, the complaint would have been more plausible; though as regards Widdin, I am told it would, even when thus qualified, have been inapplicable. My own experience, however, leads me to infer that in many places, and I should say the majority of them, it were vain to look for independence of character in the Christian members of these councils, not more from the domineering spirit of the Turks than their own disposition, which is crouching and corrupt; corruption and falsehood, indeed, are the chronic infirmities, though in a different degree, of the generation both Christian and Moslem. Time and education alone can effect a change for the better. The Government may, by its Edicts and Hatti-humayouns, hasten and advance such a reform; but I question very much whether more evil than good will not arise from proclaiming a social equality which is, in the present state of things and relations of society, morally impossible.

Equality before the law is that which must be first established; the only sort of equality, in fact, which can, under existing circumstances, be realised. And in connection with this, we come to the complaint in the petition—the only tangible point in it—relative to the rejection of Christian evidence in the Ottoman tribunals. In this respect, it cannot be denied there is room for amendment, not only at Widdin, but in every province of the empire. A futile regulation has been enacted by which such evidence is admitted in an inferior police court, but excluded from the higher or Municipal Council, while the sentence passed in that where witnesses are heard has to be confirmed in the other where they are not. All this has the appearance of evasion—one of those half-measures which give satisfaction to nobody. Nor is this all: a distinction is drawn in the Hatti-humayoun itself between civil and criminal suits, Christian

evidence being held to be admissible in the latter, but not in the former. The plea upon which it is defended is, however, specious enough; it is urged that the property of the Turks, particularly in districts where they are in a great relative minority, would be exposed to confiscation if, in the existing demoralised state of society, Christian testimony were taken in cases of this kind. But it may, on the other hand, be rejoined that much of this demoralisation, as regards the indifference shown to perjury, both by Turks and Christians, may be traced to the lax and vicious principle acted upon in the Musulman Courts, where, as the only means of securing justice to Christians, Musulman false witnesses are permitted to give evidence on their behalf. The abolition of this practice would do more than anything else to purify these tribunals; but this can only be effectually accomplished by the admission of Christian evidence, instead of Musulman perjury, as a matter of legal necessity. The "Ulema," or the law authorities of Turkey, will have eventually either to do this, or to renounce the adjudication, together with the emoluments arising therefrom, of all civil suits. Were the alternative resolutely put to them by the Porte, there can be little doubt what their decision would be. In the meanwhile, this is unquestionably the chief obstacle to any amelioration in the matter.

There is another abuse which calls urgently for correction. I mean the forcible abduction of Christian girls by Mahommedans. It is not alluded to in the Widdin petition, and, indeed, is a crime by no means common in Bulgaria, nor, as I believe, in any other province, except Northern Albania. Still, it is one which should not be neglected by the Porte, for it is that, and that only, which has furnished the ground for the most serious of the charges advanced—that is, the forced conversion of Christians to Islamism. Much has been said in extenuation of this practice of abduction. It is an old custom of these wild districts, and was formerly held to evince manly spirit on the part of the ravisher. It is asserted also, and I believe it, that the girls are frequently consenting parties to their own abduction, and that the parents, by delaying to give them in marriage, with a view of appropriating their services as long as possible, indirectly bring this misfortune on themselves. But these palliatives, and others of the kind, which may be urged, are, I think, beside the question, which is simply if seduction and violence has been employed in removing these girls from the roof and protection of their parents. But instead of putting it to this issue, it has been the rule to force the party to appear before the tribunal which rejects Christian

evidence, and to dispose of the affair summarily, by compelling her to declare herself a Christian or a Mahommedan.

Against this mode of procedure I deemed it my duty to make a determined stand, more than six years ago, at Monastir. I insisted on all such cases being treated as police matters and not questions of religion, which, I maintained, was outraged by being made a cloak for such disorders. I appealed also to firmans and vizirial letters, in which force, as a means of proselytism, was strictly forbidden. I finally obtained my point, and the best results followed. In all such cases, which rapidly diminished in number, the girls were forthwith restored to their families, and their ravishers punished as they deserved. These proceedings were duly reported to Constantinople, but there a different view seems to have prevailed on the question, which it flattered the fanaticism of all parties, and of Greeks as well as Turks, to invest, as before, with a religious character. Various expedients were devised, and, among others, that of sequestering the victim of abduction for three days in the residence of the bishop previous to her profession in the faith in the Medjliss.

But this way of proceeding, after occasioning much scandal and recrimination, has been definitively abandoned. The question, however, should be set at rest; and the Porte herself, seeing the imputations it exposes her to, is chiefly interested in not leaving it open any longer. The most practical solution is, in my opinion, that above suggested.

It was gratifying, therefore, to find that the Grand Vizier took the same view of the matter; and what is more, he promised me he would do his best to enforce it. His Highness, moreover, agreed in the opinion I expressed that this and the question of Christian evidence are the two main points to which, as sources of bitter feeling and discussion, the attention of the Porte should now be directed. As to eradicating, by any summary process, mere religious antipathies, which were mutual between the Turks and Christians, the only difference being that the Turks, as masters, had been under greater temptation to display them, the task was, he said, hopeless; all that could be done was to deal with their effects in the shape of overt acts. It was, at the same time, a great mistake to suppose that the oppression complained of had been systematic or uniform. The contrary, indeed, was the case. The result of the Ottoman conquest had been to establish the supremacy of one people over another while the Government had, from the democratic tendencies of Islamism, been much more popular in its essence than was generally imagined. It was a

fact which did honour to the Turks, that living in juxtaposition with conquered races, they had discovered a degree of toleration and forbearance to which, considering they were uncontrolled, history could not furnish a parallel. Their hand, it is true, had been heavier on the Christians in some parts of the empire than it had been in others, and this when a rude, popular authority was exercised, was to have been expected as the natural consequence of different circumstances in different provinces. In Bulgaria and on the Danube, where the Turks garrisoned the fortresses, and occupied in force the considerable towns, the pressure on the Rayahs might have been greater in their immediate neighbourhood; but they were comparatively unmolested in the distant villages of the plains and the Balkans. In Albania the instincts of race are stronger than the prejudices of religion; and it was remarkable that though Christians of a race, in their estimation, inferior, such as the Bulgarians, who live among them, are treated with harshness and contumely, Christians of the Albanian blood are allowed to wear their arms, and are independent almost as themselves. The province in which Christians have had most reason to complain was Bosnia; the question is, there, one of noble and serf, of a privileged and unprivileged class, precisely analogous to that which now occupies the Russian Government. But in Bosnia the question of privilege was complicated by religious considerations, the nobles having at a former period, embraced Mahometanism to preserve their estates, which were thus conditionally assured to them. Each of the other provinces had passed through its peculiar ordeal, and a separate inquiry into the past and present condition of each would tend entirely to disprove the charge of systematic oppression. It was, in truth, the absence of anything like system or uniformity that rendered it difficult for the Porte to adopt any general regime for the amelioration of the condition of the Christians.

I give the above remarks as the substance rather of my conversation with the Grand Vizier than a distinct recapitulation of what was said on either side, which, as our views were almost identical, is the less necessary; but with reference to the last observation, I ventured to submit to his Highness whether it might not have been better, under the circumstances he had described, to regulate and adopt, more than had been yet attempted, the administration of the provinces to the different degrees of civilisation developed in each. In Roumelia, where I had resided, and in other Pashalics which I had visited, I had acquired the conviction that the double government of the Pasha and the Medjlis worked badly; local influences, averse to

Christian interests, prevailed in those councils, nor was the matter mended much by the admission of Christian members, who were for the most part timid and corrupt. The best protectors of the Christians were the functionaries, who, deriving their authority immediately from the Porte, are more likely, if duly invested with power and responsibility, to be inspired by the liberal sentiments which the Porte professes towards the Christians under her rule. The Pasha might seek for information and advice from his Medjlis, but should not be controlled by it.

In referring to the general subject of Ottoman administration, fiscal, military, and judicial, I kept carefully within the bounds of friendly counsel and criticism, which have been repeatedly enjoined by your Excellency, and his Highness on that account perhaps spoke with less reserve. Though claiming credit for what had been done by the Sultan's Government, he acknowledged that he had found much to grieve and disappoint him, and among other things he thought that sufficient vigour had not been exerted in the repression of brigandage. In the severity he had himself displayed in the punishment of offenders, he had admitted no distinction between Christians and Musulmans; examples had also been made which he trusted would not be without their effect on another sort of brigandage —the official delinquency by which he allowed that the administration, both civil and military, was still by far too much tainted; but where, in the backward state of morals and of education, find a better class of functionaries?

A series of questions relative to Turkish administration has been lately addressed by your Excellency to Her Majesty's Consular Body. The attention I have given to them will, I trust, be sufficiently apparent from the tenor of this report. None of these has impressed me as being more significant and suggestive in their import than that accompanied by the caution not to adopt an impossible standard of comparison. The least exceptionable, perhaps, must be sought, certainly not in the particular constitutional form with which we may be most conversant, but rather in Asiatic Governments, or in that of Russia, or in such of the European as are least advanced or most retrograde. Comparison even with these might not be altogether satisfactory, and, if I am not deceived, the only true measure of the merits of a government is the social and moral development of the people ruled by it. No administration, be it liberal or despotic, Mahometan or Christian, ought to be far behind or can be much in advance of this condition. This is a test, the application of which to

herself the Porte might accept with confidence. And the other criterion of progress proposed by your Excellency, that of time, or the Turkey of to-day compared with the Turkey of a given number of years ago, is one which I doubt not would be still more favourable to her.

This was a standard which in my conversation with the Grand Vizier naturally occurred to both of us. Almost a quarter of a century, including the most eventful years of Turkish history, had elapsed since we had last seen or conversed with each other. I had known him in early life, at the commencement of his career, when his fortunes, like those of most Turkish subaltern officers, consisted of little else than hopes and aspirations, which, if I deemed them extravagant, were, to do him justice, honourable and patriotic. Our acquaintance was now renewed, when he had outgrown even those aspirations, and in summing up the progress and all that had been accomplished during that interval, and in which he had, with no common zeal, energy, and singleness of purpose, borne his part, it was feelingly and with honest pride that he appealed to me, as to one resident in the country, and not ignorant of its affairs, whether the result was not such as they could fairly boast of.

"You are doubtless aware," he said, "that our revenue, which thirty years ago was not £4,000,000, now amounts to £11,000,000 sterling; that our commerce and agriculture have made commensurate strides; that the population of the empire, and particularly the Christian part of it, has been much and rapidly augmented. Is such a fact consistent with the oppression they are still said to be groaning under?"

In support of his assertions with respect to the increase of trade, his Highness entered into some interesting particulars connected with the exportation of silk, as estimated by the Customs returns; and he finally adverted to the progress made in their military organisation, which, though still deficient in many respects, yet if compared with what it was twenty years ago, must be by any competent judge admitted to be extraordinary. The Porte, he said, was most deeply interested in keeping up the numerical strength and efficiency of her army, not only as a security against foreign aggression, but as a preservative against anarchy in the provinces. To put down this, and assist in the great and necessary work of centralisation, a powerful army was more than ever indispensable.

"In respect, however, to the extent to which anarchy still prevails, you must confess," he said, "that we have again reason to

congratulate ourselves. You can remember the time when we were emerging from a far more chaotic state of things; when, to instance only our European provinces, they were, with some solitary exceptions, all of them in arms against each other, or against the authority of the sovereign, whom the Pashas of Epirus, Widdin, and Rustchuk, and the Servians, Bosnians, and Albanians, held equally at defiance. But order is now the rule, and anarchy the exception. Give us but fair play, and doubt not we can defend our rights and regenerate our empire."

The year 1861 saw the death of Sultan Abdul Medjid, after a reign of nearly twenty-two years. He had persistently endeavoured to carry out the reforms of his predecessor, and had shown remarkable tact and firmness in steering through the troubles with which he was surrounded; but the latter part of his reign showed that the demoralising effect of the repeated loans was neutralising all that was done in the way of reform, and rotting the foundations of the State. The expenditure on the Civil List became exorbitant, and the immense marble royal palace at Dolma-Baghtcheh became a landmark of extravagance. He was succeeded by his brother, Abdul Aziz, under whose reign Turkey was to sink into corruption. Great were the hopes entertained of the new Sultan; and it was declared that under his able reign Turkey was to be regenerated. Upon the confidence created by his declared reforming tendencies, a new loan was obtained for £8,000,000 sterling.

It soon became apparent that the new Sultan was under the influence of his mother, the Valideh Sultana, and she gradually rose to be the principal means of obtaining office. Whatever appointment was wanted, or whatever transaction was to be carried through, the approach was always made through the Valideh Sultana; and if sufficient backshish was forthcoming, the point was gained.

This form of corruption increased to such an extent, that in the latter part of the Sultan's reign, the Valis, or governors-general of the vilayets, were sometimes changed every month. The Valideh Sultana contrived to keep them shifting round in their places like the buckets in a water-wheel; and as they successively poured their treasure into her lap, she found it so profitable that she gave an impetus to the velocity of the wheel.

This was an expensive process for the governors-general, and so they recouped themselves from their districts. In fact, the government of the provinces became a miserable farce.

If A wanted to get a firman to start a manufactory, or B a concession to work a mine, or C was in difficulties with a complicated law case, they scraped up as much money as they could collect, and were off to Constantinople to "get" (to use a vulgar phrase) at the Valideh Sultana; and there they would remain for months, driving their bargain.

Of course the negotiations were carried on with great art, and the "backshish" had to pass through and cling to many hands before it reached the old lady.

The moment a Turkish sultan ascends the throne, the discovery is made that he is endowed with extraordinary administrative talents, and the most sanguine hopes are raised for reform and good government. This is, probably, because the wish is father to the thought; but it is, unfortunately, but too often disappointed.

The deposition, followed by the suicide of Sultan Abdul Aziz, placed his brother Sultan Mourad on the throne on May 30, 1876; but, notwithstanding the flowing reports of his abilities, it was soon found that he was little better than an imbecile, and he was wisely deposed

in favour of Sultan Hamed, who has certainly shown an anxiety for reform, and some energy; and considering the very difficult crisis in which he finds his country, it seems only fair play that he should have time to show whether he is capable of carrying out his promises; but whatever his ability or energy may be, there is not much hope of success so long as the foreign machinery for hatching rebellions is allowed to have full play.

Agitation is like froth—it can always be produced by sufficient friction, and under any circumstances; charges of misgovernment could always be worked up against Turkey or any other country. If foreigners were to read and believe the accounts of some of the gatherings and speeches at the Hyde Park meetings, they would think that the English Government was one of the most tyrannical in Europe. How easy, therefore, must it be to get up a "case" against Turkey! but how cautious we ought to be in believing all we hear! Every robbery and every murder that occurs in Turkey is immediately seized upon and bruited about to the discredit of the Government. What false impressions might be given by a florid colouring to six months of our police reports in England! or supposing the admirable accounts of the "casual ward," which appeared in the *Pall Mall Gazette* a few years ago, were now recounted as happening in Turkey, what a storm of indignation would be raised, and what strong language would be used against that country!

I do not for a moment pretend that Turkish administration is all that can be desired—I think I have shown that it is very far from it—but it is certainly not anything like as bad as it is usually painted.

In forming our judgment on the government of Turkey we ought to take into consideration the very

great difficulties with which it has to contend, and we ought in justice to give credit for work done, and not expect Turkish reform to keep pace with English imagination. In support of what I have said as to actual progress made, I will quote from another report from Consul-General Longworth, made in 1867 :—

"Whatever the distance left between the promises of the Hatt-i-humayoun and the Porte's performances, anybody who fairly and soberly takes into account all it has to contend with, must feel far less surprise at its shortcomings than at what has been actually done by it."

In Turkey the great varieties of race render a government possible in one place which might be impossible in another, and the Porte has to take into consideration the religious and other prejudices of the people. Just, for instance, as we allow volunteers in England and Scotland, but not in Ireland.

In explaining how this may be misrepresented, Consul-General Longworth says:—

But the hand which had been so long heavy on the Christians of Macedonia and Upper Albania, and, more particularly, in the districts of Prelip, Koproly, Voles, Uscup, &c., has, however, reluctantly been relaxed. The improvement in their condition during the nine years I was Consul at Monastir, was certainly, whatever it may have been since, undeniable. The area, moreover, on which intolerance was thus in its worst features displayed, was never at any time extensive, and, even at present, the treatment of the Christians in these parts would, if accurately depicted to the House of Commons, afford, I am convinced, a most inadequate and unjust idea of the general treatment of the Christians in Turkey.

But in parts of the country where the authority of the Central Government is better established, the experience I speak from I can trust as a voucher of progress to be better relied upon, and the fact of my having visited and revisited such places at long intervals may have served to render this more striking. When first I became

acquainted with Turkey, which was more than thirty years ago, I could never have expected to see social equality realised to the extent it has now been, and that in so short a period. Ten years later the Rayah had begun to take his seat in the Medjlis, but his abject spirit and obsequious dependent habits, quite as much as his want of experience in affairs, made him unfit for such functions; he usually sat crouched in a corner and gave a silent vote on all occasions. As years went by his position improved; what the Christians wanted in rank and dignity they made up for by wealth and intelligence. They now claim equal representation, and in some places even a majority of votes, in the Mixed Assemblies.

In those of Rustchuk and Widdin, when I visited those places in 1865, I was surprised to see the independent Burgesses (Tchorbadjees) in European costume, fairly educated, and freely discussing the interests of the community with the Pasha and other administrative and legal authorities. Such changes it may be supposed could not have been effected in the Rayah without a corresponding transformation of the Turk, the contrast of whose present demeanour to the Christian with that which I once remember it to have been is indeed remarkable; the only parallel I can think of, for that which it used to be, is in conduct, equally unjust, perhaps unreasonable and arrogant, which has been recently exhibited by Orthodox and Catholic Europeans to the Turks.

Again, in alluding to other matters in the same report, he says:—

In a mixed commission for the settlement of debts between Turks and Christians, and the proceedings of which have been brought to my notice, some 300 or 400 claims have been respectively brought forward on both sides. On the part of the Turks they were, without exception, whether substantiated by written receipts or oral testimony, at once admitted. Of those preferred in the same manner against the Christians, how many will it be supposed were in the first instance acknowledged by the parties themselves? Not one. If it be further asked how Christians could have possibly sunk to so low a level of morality as to foreswear themselves in this wholesale manner, I cannot positively say, but I have a shrewd suspicion how it has happened.

Nothing has a more demoralising effect than conscious power operating on the minds of the sordid multitude, particularly when

they can make a merit of robbery in a fancied spoiling of the Egyptians. It is curious, on the other hand, to trace the retributive effect of a vicious system. The legal fiction whereby the evidence of Musulmans was substituted for that of Christians in the Mehkemeh, must have tended not only to vitiate its proceedings, but have inspired Christians with indifference to perjury in their dealings with Musulmans.

The treatment of the Christians in Turkey with reference to the pledges of the Hatt-i-humayoun opens an interminable field of inquiry; even as the document itself confers on those invested with this inquisitorial power the unlimited right of interference. At least, this is the construction put upon it; and the most complete conquest ever made of a nation, that which entitles the conqueror to say "Woe to the vanquished," has never conferred a right more sweeping, vexatious, and intolerable than this. And yet Turkey, I need scarcely say, was not among the vanquished. And if, as we continually hear, we and others fought her battles for her, we did so not more, it may be answered, than she ours for us.

Public opinion, or those who profess to be its guides, declare that such a league can never be renewed, which means, I suppose, our interests can never again prompt us thereto. However that may be, it is no reason we should concur in the rash judgments, but deliberate bad faith, in the false suggestion and suborned testimony, by which Turkey is now in the course of being overborne and undermined.

The great mistake is leaving nothing to time. Time alone can bridge a period of transition, reconcile interests, and obliterate scars. This is the reason, too, why it is so much easier for some of the conquered races than for others to make their peace with the Ottoman—they are more patient than the rest.

This is all strong evidence of how necessary it is to be cautious in forming a hasty judgment on Turkish administration. I beg my reader to compare the foregoing reports, written in 1867, with the report I have given as written by the same gentleman in 1860, and it will at once be apparent how great a stride was made on the path of reform in that short space of time. The execution of the law greatly depends upon the character

of the governor of the district, consequently we may find the reports from one quarter all that can be desired, while from another the reverse is the case. The following description from Consul Stuart in Epirus, in 1867, although it is favourable to the Turk in the way of religious toleration, shows what injustice may be perpetrated from the absence of an honest head to watch over the conduct of the Courts:—

1. *Religious Liberty.*—This principle is here scrupulously respected. All the Christians in Epirus, with the exception of a few foreigners, belong to the Greek Church. The places of worship are numerous, their services are frequent, and some of their ceremonies and processions are attended with much public display. But they are never interfered with in their religious exercises; complaints of disrespect or contempt towards their faith are rarely, if ever, heard; and during a residence of nearly six years in the country, only two or three instances have come to my knowledge of indignity offered to Christianity. In one case little boys were the offenders, and due amends were offered by their parents. In another, some grain was deposited by a Musulman proprietor in a church, but on complaint being made, it was at once removed by order of the local governor, and the act was publicly censured. In some places where the inhabitants are in part Musulmans, bells are not allowed in the Christian churches. This is commonly put forward as a grievance. The term "Ghiaour" is sometimes applied in contempt to Christians; terms of religious contumely are, I believe, in common use in every country where different forms of religion co-exist.

2. *Judicial rights.*—The administration of justice is extremely defective in this country. The tribunals, with the exception of the Mehkeme, or Court of the Sacred Law, are all composed of standing members who exercise the functions of judge and jury, and who are chosen in given proportions from the different religious denominations: the President being always a Musulman. All these courts are characterised by the deepest corruption and venality. Judgments are sold with but little attempt at concealment; so that in suits between Ottoman subjects, and sometimes, too, when others are concerned, the verdict is commonly in favour

of the party which pays best. The proceedings of the courts, moreover, are out of all reason dilatory. As a rule the examination of a case depends on the pleasure of the court, and is entreated as a favour rather than demanded as a right. Judgment is but too often suspended for no other reason than to give time for underhand solicitations, and to see which of the litigants will bid highest for the verdict.

Such is the general character of the courts of law in this country. No government can be blameless that sanctions or permits a system so fraught with mischief to the first interests of society. All the odium, however, must not be thrown on the Turks: a large share of it belongs to the Christians—first, to those who are members of the different courts, and who are in general more dexterous and not less keen than their colleagues in turning to account the opportunities at their command; secondly, to the mass of the Christian community, who, while continually complaining of the injustice of their rulers, are ever ready to profit by the vicious administration of the law, and are by no means, it is believed, desirous that it should be changed for the better.

Personal Treatment.—My experience in this country contradicts what is commonly said of the wanton cruelty of Musulmans towards their Christian fellow-subjects. Cases of brutality no doubt occur here, as they do in every country; but I do not believe that the Christians are habitually subjected to personal ill-treatment. Like all Orientals, they are adepts in the art of complaint, and of telling piteous stories; with admirable skill they can feign distress, and get up moving scenes of a nature to awaken sympathy in their favour, and to beget aversion towards those whom they hate. But the truth is, that many Christians in humble life choose to serve Musulmans rather than persons of their own faith. Musulmans, as landlords, have the name of being more easy than Christians; as employers, more liberal; as masters, more indulgent. They are in every way more considerate for their dependents; and, what is too common with the Christians, they rarely cast off a sick or worn-out follower.

What a different picture we find here to that cast wholesale amongst the public by agitators who have never been in Turkey! The late rebellion in Herzegovina is another instance of the system of hatching rebellion (such as occurred in Crete, and has since

occurred in Bulgaria), and the following letters from Consul Holmes are evidence of the fact:—

Bosna-Seraï, July 2, 1875.

I have the honour to report to your Lordship that there is disturbance in the Herzegovina. Early last winter, some 164 of the inhabitants of the district of Nevessin left their homes and went into Montenegro. After remaining there some months, however, they petitioned the Porte to be allowed to return to Nevessin. The Governor-General advised the Porte to reply, that as they had chosen to leave their country for Montenegro, they might remain there. The Government, however, decided to accept their request, and allowed them to return. Shortly afterwards they appeared in revolt, declared that they were oppressed, refusing to pay their taxes or to admit the police among them, and they have been endeavouring by intimidation to cause their neighbours in the surrounding districts to join them. The Mutesarif of Mostar invited them to come to that place to state their grievances, which he assured them would be redressed, but they refused, and the Governor-General tells me that they cut to pieces a man quite unconnected with them who had gone to Mostar to seek redress for some grievance, and threatened with the same fate any within their reach who should do so in future. The Governor-General informs me that at present he has no intention of sending troops against them, but will prevent their efforts to extend their revolt by surrounding these districts with policemen, and he will probably send some of the notables of Serajevo to endeavour to bring them to reason. Thus the matter stands at present.

Bosna-Seraï, July 9, 1875.

With reference to my despatch of the 2nd July, regarding the disturbances in the Herzegovina, I have the honour to inform your Lordship that on the same day the Governor-General sent Haidar Bey and Petrarchi Effendi, two notables of Serajevo, to communicate with the insurgents, who belong to the four villages of Loukavach, Sovidol, Belgrad, and Terrousiné, in the district of Nevessin.

Before they reached these villages, however, the disaffected peasants, who had forced and persuaded many others to join them, had attacked and captured a caravan of twenty-five horses on the road from Mostar to Nevessin, belonging to some merchants of Serajevo, laden with rice, sugar, and coffee, which they carried off to the village of Odrichnia. At the same time they murdered and

decapitated five Turkish travellers, named Salih Kassumovich, Marich, Samich, Ali of Nevessin, and another whose name is not yet known, a native of Hrasné. One of the insurgents, named Tchoubaté, at the head of about 300 followers, drove away forty zaptiehs placed in the defile of Stolatz, and separating into small bands, have for the moment intercepted the various roads in the neighbourhood. One band is stationed at the bridge over the Kruppa, and renders the road between Mostar and Meteovich unsafe. The detached bands of insurgents are endeavouring to force others to join them, by burning the houses of those who refuse to do so, and other means of intimidation.

The Governor-General has received telegrams from Mostar, signed by the two commissioners and the Mutesarif and commander of the troops at Mostar, stating these facts; also that the headless bodies of the Turks have been recovered and buried. Under these circumstances the commissioners hesitated to continue their journey; and the authorities at Mostar state that great excitement prevails throughout the Musulman population, who are impatient to attack the insurgents and avenge the savage murders of their co-religionists, whose decapitation has particularly roused their feelings; and requesting five battalions to keep order.

Such was the commencement of the rebellion, and the following extract from a letter from Consul Holmes, dated Sept. 28, 1875, is evidence of how it was worked:—

Our colleagues of Austria, Germany, and Italy arrived at Mostar on the 23rd, with the same impressions and the same results as ourselves.

The chiefs of the insurgents demanded an European intervention and an armistice to allow them to consult and assemble at any place which might be fixed to discuss their affairs. They do not, and never have desired independence or annexation to Montenegro, but they wish to remain Turkish subjects under very extensive administrative reforms, the execution of which to be guaranteed by Europe.

Whatever your Excellency may hear to the contrary, I can assure you that, in the Herzegovina, the only part of the people wishing for annexation to Montenegro are the districts adjoining the frontier from Sutorina to Kolashine. These districts are mere rocks, the scanty population herdsmen; and they are a burden rather than

a profit to Turkey. The frontier districts of Bilekia receive annually :—

	Piastres.	Piastres.
From the Government for the pay of Pandours ...	124,000	
And pay for taxes	93,284	
Which leaves a charge on the Government of ...		30,716
The districts of Trebigné receive	123,000	
And pay for taxes	54,400	
		68,600
Those of Piva receive	128,250	
And pay for taxes	108,594	
		19,656
		118,972

Thus these districts are an absolute annual loss to the Porte of about 119,000 piastres. In Bosnia, almost to a man, the population would refuse to be annexed to Servia or Austria, and they have never dreamt of independence, which, from the nature of circumstances and the state of education, is impracticable. They also only wish to be Turkish subjects, but to be governed with justice, and placed on an equality in law with the Musulman compatriots.

There is no doubt that the Musulmans and Christians agree much better in Bosnia than in the Herzegovina, where there is much more oppression to complain of; at the same time, acquainted as I am with the social condition of the country during fifteen years, I do not hesitate to declare that the oppression in the Herzegovina in general is greatly exaggerated by the Christians, and that the discontent which undoubtedly exists against most of the chief Turkish landowners, and against the zaptiehs and tax-farmers, *has been the excuse rather than the cause of the revolt, which was assuredly arranged by Servian agitators and accomplished by force. The mass of the inhabitants, unarmed, had no choice. Their homes were devastated and their lives threatened, and they were ordered to follow their leaders. And now the ruin is such that those who wish to submit cannot. They have no homes to go to, and the armed bands threaten all who breathe a whisper of submission. These bands are all formed of a mixture of people from different parts of the country, and all mutually watch each other to prevent any combination to submit.*

The ruin and devastation in the plain of Nevessin and along all the Dalmatian frontier, and wherever the insurgents have passed, is piteous to behold, and renders any satisfactory arrangement more hopeless than it would otherwise have been.

Your Excellency will observe that I have passed over the grievances of which the insurgents complain in a few general terms, because I think that at present the principal question is how to put an end as soon as possible to the actual state of affairs, which is apparently a complete deadlock.

Now, I would beg my reader to remember how the attempt to get up a rebellion in Bulgaria in 1868 was managed, and how completely it failed, owing to the energy of Midhat Pacha, but how exactly similar the programme was to what is here enacted. If the oppression of the Herzegovina Christians was so great as represented, how is it that they were satisfied to remain as subjects of the Sultan, and did not cry out for annexation to civilised Austria, their near neighbour, or to free and independent Servia? The testimony of a gentleman like Consul Holmes, who could have no possible object or interest in misrepresenting facts, may be assumed to be accurate; but when we see the manner in which the rebellion was fomented, and the thorough organisation from without by which it was carried on, we must receive all reports from committees of the rebels with the greatest caution and doubt.

A broad distinction must be drawn between the Turkish people and their rulers—the former deserve much praise, and the latter great blame. But a large share of the blame is attributable to the corrupt reign of Sultan Abdul Aziz, and it is in the power of a wise and *honest* sovereign to right the ship yet.

A hard task, however, devolves upon him, as the seeds of corruption have taken firm root in all parts of the empire, and *time* is necessary to eradicate them.

The machinery and organisation of the admini-

stration is all that could be desired, which is a great step in advance, so that it is not necessary to pass new laws, but only to carry out with justice those which already exist. Mahommedans have suffered from the mal-administration of justice just as much, and even more, than the Christians, but they have borne it with greater patience.

The Turks themselves, high and low, have for some years past sighed over the state into which their country was sinking; and as they truly said, it was not the fault of the nation, but of the corrupt and all-powerful head. I was talking to a highly educated and exceedingly clever Turk a few months ago about the affairs of his country, and I asked him what he considered as its greatest necessity. He replied, "Justice within and justice from without."

The Turkish administrators find themselves in the position of being in possession of an article—patronage—for which there is an eager demand, and they sell it to the highest bidder, and with it the interests of their country. But it is not venality alone that is the cause of the shortcomings of Turkey. There are other nations quite as venal, and yet they advance rapidly in civilisation. The apathy and procrastination in every department of the State, great and small, in every private house, high and low, in every transaction, however important or however trifling, are the causes which attenuate progress to such meagre dimensions. The Turkish official seldom refuses, but always postpones.

If I had to devise a Turkish banner, I should inscribe on one side of it, "Evet Effendim" (Certainly, Sir), on the other, "Yarin" (To-morrow), and below, the motto, "There is but one God, and backshish

is His prophet." The Christians in Turkey possess these faults quite as much, and even more, than the Ottomans, who indeed were inoculated with them on their conquest of the country. So long as they exist, so long must Turkey lag in the path of progress, and the only means of cure are railways, telegraphs, and time.

CHAPTER XI.

EN ROUTE AGAIN.

Turkish Cavalry — The Chatal Dagh — Slivmia — Cloth Factories — Turkish Justice — A Turkish form of Friendship — Geology of the Balkan — Land of the Bulgarian Atrocities — A Turk in adversity — A Hurricane — Yeni-Zaghra — Turkish Officials — Eski-Zaghra — Anarchy in Turkey — Silk Factory — A Bedridden Interpreter — Kezanlik — Attar of Rose.

Now that we have examined the character of the Turk, and found from whence he came and how he found his way to Europe, and all the troubles he has brought upon himself by changing his nomad nature, we will return to Yanboli, and continue our travels amongst Ottoman subjects. Our next ride was to Slivmia, or Slimno, or Islivne, or Islandje, for I beg my reader not to consider that any of the names of places found in my work have any claim to accuracy of spelling, on the contrary, they are merely spelt phonetically, as the sounds fell upon my ear. It would only be pedantic to attempt to do otherwise, for there are as many ways of spelling the names of Turkish towns as there are maps of Turkey, and even in the country itself the same town is called by different names by different races.

After clearing the vineyards of Yanboli, which are very extensive, and must occupy as much as two thousand acres of land, we rose a long and gentle incline for about an hour, and the monotony of the dreary corn-growing country was only relieved by the sight of an untidy-looking squadron of wretchedly mounted Turkish cavalry. What would Togrul Beg, who was the son of

Michel, who was the son of Seljuk, have said of these miserable descendants of his renowned horse?

On cresting the hill we were rewarded for our dreary ride by a most charming view of the Balkan Mountains, rising from a long plain which stretched before us, with groves of trees here and there, marking the sites of villages. The large and important town of Slivmia lay snugly at the foot of the Chatal Dagh, which rises to a height of 3,575 feet above the sea, and appeared about four miles off, but distance is very deceptive in the clear air of that country, and we found the four miles lengthened themselves out to twelve before we arrived at the town. The appearance of the mountains here is very peculiar. The quartz-porphyry range of the Chatal Dagh rises in jagged peaks and rocks and eccentric forms of a dark and sombre colour, out of the smooth and rounded outlines of the calcareous mountains on each side of it, and the jagged outline of the great mass of this eruptive rock is most distinctly marked, and gives much grandeur to the scenery, which is here very varied. Such was the view to the north, while away to the southward, far in the distance, rose the high tortoise-back of the Sakar Bair, a great syenite mountain, which seems to have done something to offend cartographers, for although it rises to a height of 3,000 feet above the sea, it is not noticed in most maps.

Brophy had telegraphed to a Polish friend to expect us, and after about five hours' ride through cultivated land, and past several Bulgarian villages, some with the minaret peeping up through the trees, to mark the creed of the inhabitants, and others with the less conspicuous Greek church, we approached the handsome town of Slivmia.

We were most hospitably received by the Polish

engineer, who made us comfortable in his well-shaded house, which rejoiced in a large verandah formed of a trellis-work of vines, with luscious bunches of grapes within tempting reach.

Roughly speaking, I should say that Slivmia contained twenty-five thousand inhabitants, composed of Turks, Bulgarians, and a few Greeks, Jews, and gipsies. It is the seat of a Liva, and a military station for a regiment of cavalry and infantry, and also a battery of artillery.

I had been told that there were no manufactories in Turkey, but I here found one for making cloth which would have done credit to England. It is a Government institution, and turns out 200,000 yards of cloth annually for the army. I noticed that the machinery was all Belgian. All the women employed are gipsies. They were a wild-looking set, some of the girls hideously ugly, and others remarkably pretty, and with that lively, careless, and independent air which is so characteristic of the race. I was told that morality was not one of their virtues, but they are kept in excellent order whilst in the factory. The town is kept healthy and clean by running streams led from the mountains, and which ramify through the whole place. All the slaughter-houses are obliged to be in one quarter, and the animals are killed over the stream, which prevents effluvium.

I now had an experience of a Turkish court, Brophy having a case to bring before it. The governor, Djavid Pasha, had appointed the next morning for his attendance, and the case was as follows :—

The Consul had an English bailiff who, whilst sitting in a khan, where the favourite spirit of the country, raki, was abundant, fancied himself insulted by a young

Turk of good family, but who had been partaking too freely of the national stimulant. The Englishman walked up to the Turk to expostulate, and whether the latter thought by the expression of his countenance that he looked dangerous, I cannot say, but he drew his sword, and, Turkish fashion, attempted to hit him with the back of it. Brophy, who was present, flew at the Turk, and a scuffle ensued; but swords are sharp things to rough and tumble over, and the result was that all three parties suffered from some trifling cuts.

Brophy complained to the Caimakan of his district, and was informed that the Turk was imprisoned. This was literally true, but he was let out again the next day, and was now at large. Brophy took the matter up seriously, and the result was the presence of both parties before the Pasha, or governor of the Liva, with whom Brophy happened to be acquainted. The Turk belonged to a family of very great influence, and it was a delicate case.

We made our way to the konak, or Government house, and were ushered into the presence of the Pasha, who received us with great cordiality. Turkish courts are all alike, so if I describe one I describe all. It will not take much space, as the only furniture is a carpet, with a divan all round the room, and one small table for the Pasha's ink, &c. The courts are open, and anybody may enter and listen to any case which may be going on. We were given the seats of honour close to the Pasha, coffee and cigarettes were produced, and while we were disposing of them, several petitions were presented, upon which the Pasha made his notes after conferring with the Cadi, or judge, who sat on his right. It is the custom in Turkey never to approach any subject of business until you have wasted some,

perhaps, precious minutes in talking about generalities, and after this form had been gone through, the Pasha commenced to regret that Brophy should have been put to so much annoyance by a hot-headed and drunken young man, who was constantly getting into trouble.

It was a matter which must either be treated with the greatest gravity, or with the contempt which it deserved, and he should strongly advise the latter course, which, if Brophy agreed to follow, he (the Pasha) would call up the young Turk before the whole court, and make him publicly apologise for his offence. Would the "Consulus Bey" take a day to think over it, and attend again to-morrow?

After we had left the court, I felt that under all the circumstances the Pasha had given good advice, and I strongly recommended Brophy to accept it, which he determined to do. The next day we attended, and first met the Pasha in a private room. As soon as the generalities were got over, Brophy informed him of his decision. It was evidently a great relief to his mind, but I was not a little astonished at the method of showing his delight. Selecting with care a particular hair in Brophy's whiskers, he, with a sudden jerk, dragged it out, and assured him he was his best and firmest friend. Brophy rubbed his cheek, as he took the compliment quite complacently, and I afterwards learnt that in Turkish society this plucking out a man's beard by the roots is considered a mark of great condescension and friendship!

We now adjourned to the court, which was well filled. The young Turk was brought in as a prisoner, and in a very dignified manner the Pasha informed him that the "Consulus Bey" with great condescension and generosity, and in consideration of the feelings of his

family, had consented to overlook his offence, and accept an apology; that he might consider himself fortunate that he did not get a month's imprisonment, and had it not been for his youth that punishment would certainly have been inflicted upon him. The Pasha then rated him most severely, and ordered him to apologise. Whereupon the young Turk stepped forward before the whole court, humbly took Brophy's hand, kissed it, and demanded pardon.

I have given the details of this case, of which I was an eye-witness, because it was an influential Turk *versus* a Christian in a Turkish court, and I must confess that the Pasha showed much common sense as well as justice in the way in which he dealt with a very delicate case.

I have elsewhere alluded to the *sobriety* of the Turks, and this case and others to which I may have to allude may appear like a contradiction, but I applied the term to the people generally, and not to the upper classes, especially Government officials, who, I am sorry to say, sometimes drink spirit as though it was water. Wine they do not touch, as it is forbidden in the Koran, but when that sacred book was written the art of distillation was happily unknown, and consequently spirit was not forbidden, therefore Mahommedans sometimes observe the letter but not the "spirit" of the law. The lower classes of Turks are as a rule very sober, far more so than any nation it has ever been my fortune to meet.

There are most extensive vineyards in the neighbourhood of Slivmia, and the wine, which is of a Burgundy character, is excellent; but the vine-growers were in great distress this year (1876) in consequence of the destruction of the greater part of their vintage from a severe hailstorm.

From Slivmia there are two routes to Kezanlik, one by the valley of the Tundja, and the other by Yeni-Zaghra and Eski-Zaghra. These two routes are divided by an important range of mountains, which are but imperfectly marked in maps of the country. They commence from the S.W. of Slivmia and run parallel to the Balkan, increasing in height until they reach the Karadja Dagh on the west, just south of Kalofer.

The geological formation of these hills is exactly the reverse of that of the great Balkan, where the north side of the range is composed of cretaceous, and the southern of crystalline rocks. As the Karadja Dagh is approached, the cretaceous rocks break away to the south, leaving that mountain with a dolomite northern, and red sandstone southern, front. As might be expected, the appearance of the hills varies with the geological formation. Between Yeni-Zaghra and Eski-Zaghra they are rounded and tolerably steep, while as the Karadja Dagh is approached they become very steep and more rugged.

As Brophy wished to visit Yeni-Zaghra, we chose that route, and after crossing the Tundja, soon after leaving Slivmia, we dipped over the low hills into the great fluviatile plain of the upper Maritza and its affluents. This plain reminded me of the Banat in Hungary, excepting that it is more thickly populated, and that it contains a few more trees than the latter country.

We are now approaching the district which was the scene of the Bulgarian atrocities, but I write from my notes taken in 1874, and I shall leave it to the reader to judge whether we found a country brought to such a pitch of poverty and misery as to be forced into rebellion against their oppressors.

It must be remembered that although I was a comparative stranger, and therefore liable to be deceived by first and favourable impressions, I was accompanied by a gentleman who was not only intimately acquainted with the country, but was also from his official position enabled to obtain interviews with many of the better class of natives, Bulgarian as well as Turkish, many of whom were his personal friends. We were, therefore, not likely to be deceived, and if the Bulgarians had any grievances they would have been only too glad of the opportunity of pouring them out to the "Consulus Bey," or English Consul.

It was now the 25th of August, harvest was over, and threshing was going on in many of the Bulgarian villages, while others were encircled with numerous stacks of grain still in the straw. Ploughing was active, farmers were busy, and well they might be, with such a generous soil as the rich alluvial land they were cultivating. As soon as we came upon the flat plain, which extends to the west and south as far as the eye can reach, we met the new highway road from Philippopolis to Yanboli by way of Eski-Zaghra and Yeni-Zaghra, with the telegraph wires running on poles beside it. This road was new, and it would then compare favourably with our largest and best roads in England, but unfortunately in Turkey, although large sums are often laid out in making a highway, nothing is ever expended in keeping it in order. The consequence is, that a very few years afterwards the original expenditure is but a useless waste of money, for the road becomes impassable for wheeled carriages.

At one spot we came upon a sad sight: a Turkish farmer sitting by the side of his numerous stacks of grain, the product of his year's industry, but they were

no longer golden from the yellow straw, but red from the glowing fire which had consumed them. It was supposed that some one had carelessly thrown the end of a cigarette into the straw in passing, and the thoughtless act had destroyed more than eight hundred pounds-worth of grain. The man was a Turk, and, as a consequence, he was calm, dignified, and patient in adversity. He said that "it was written on his forehead," the usual phrase to signify that it was the will of the Almighty, that he should be punished. The neighbouring Turks and Christians who were around showed much sympathy for him, and it was proposed to start a subscription to help in making good his loss.

The sun was very hot, the heat extremely oppressive, the haze on the horizon in our front gradually thickened until it assumed that leaden hue which betokens a thunder-cloud, and I soon witnessed one of the heaviest storms of my experience. The air was perfectly calm, but far away on the plain in our front there was a black approaching wall, and we could see sticks and leaves and dust whirling about in the air with great velocity. There was a khan about a quarter of a mile ahead, so, setting spurs to our horses, we pushed for it as hard as we could gallop. A low moaning noise could be heard, which gradually grew into a roar as the clearly-defined bank of dust rushed upon us; and then, as though to be in keeping with the tragic effect, there came a vivid flash of lightning and a loud and simultaneous clap of thunder just as the storm struck us. So thick was the black dust that I could not see Brophy, who was not five yards from me, and although we were then not a hundred yards from the khan, by the time we arrived there we were covered with it from head to foot, and looked like negroes.

The storm was now very grand, and great whirlwinds of dust and rubbish rose in spiral clouds high into the air, while the thunder and lightning were almost continuous. One vivid flash struck the earth, about a hundred yards from the khan, with a loud smack, like the sharp crack of a whip, and the rain came down in such torrents that we were not sorry to have found shelter. After waiting an hour, the rain still continued, but the wind had died away, so we pushed on. Signs of the storm were everywhere visible, in fallen telegraph posts, and parts of the road washed away; the flat plain was nearly turned into a lake, and towards evening we arrived at the town of Yeni-Zaghra, which was almost under water. I hate a plain—nature and my legs intended me for the mountains—and I consequently thought Yeni-Zaghra a most miserable place; but it was evident that a vast number of people thought otherwise, for I never saw a more busy town. Building was going on in every direction, and the clack, clack, of the hammers sounded like a builder's yard. The houses were good, and built of small bricks between beams of wood, like some of the old houses of Cheshire and Worcestershire. One part of the town is Turkish and the other Bulgarian, or rather, I should say, one part is Mahommedan and the other Christian, for they are nearly all Bulgarians. We were fortunate in getting into a perfectly new khan, so that there were none of my old enemies—the bugs; but the rain had come through the roof, and the wooden floors upon which we had to sleep were sodden with wet. The Caimakan or Turkish governor came to visit us, and whilst he and Brophy were discussing the affairs of state with the usual accompaniments of cigarettes and raki, I stirred up

the khanjee, or innkeeper, to provide some food, but it was past ten o'clock before we could get anything to eat. This is the weak point in travelling in Turkey—the fact is that the well-to-do natives, when travelling, have always the house of some friend to go to, and he passes them on to some other friend at the next station, and so on. The wants of the poorer classes are so moderate that a piece of bread and a bit of cheese is all that they require; they are impervious to bugs, and would feel quite lonely and *ennuyé* without the titillating company of fleas. The consequence is that the khans are provided only for these poorer classes; and the hungry well-to-do traveller must be content with a bit of bread and cheese, and must then offer himself up as a delicate and tender morsel for the feast and revels of the various carnivora which, crawling, hopping, and flying, infest the place.

The Caimakan of Yeni-Zaghra was very civil and obliging, and begged me to join in the "circling glass" of raki, instead of busying myself with seeing after dinner and arranging beds, &c. for the night, but I refused, much to the astonishment of the fat Turk.

I have noticed two distinct types of Turkish officials, namely, the fat and the lean kine.

The fat variety is generally coarse, vulgar, and bumptious; while the lean officer is refined, courteous, and a perfect gentleman.

I imagine that the latter type more nearly represents the true Turk stock, as I was able to detect a Tartar-look in their physiognomy. It was as though a skilful sculptor had taken a Tartar face and chiselled refinement and beauty upon it. The Caimakan whom I met at Burgas before I left that town was of the latter type,

and would have done credit to any society in any part of the world.

I found that the value of land in the neighbourhood of Yeni-Zaghra was as much as £50 an acre; and that between that town and Eski-Zaghra land could not be bought under £10 per acre, and it was very scarce at that price. The town now boasts of a railway station on the line leading from Adrianople to Yanboli.

Our ride from Yeni-Zaghra to Eski-Zaghra lay along the new carriage-road which runs at the foot of the range of hills on the right. This country was then thickly populated, and for twenty miles I passed village after village, prettily ensconced at the foot of the hills, and separated by an average distance of about a mile. They were Bulgarian, but many were Mahommedan, and they were all most prosperous and thriving. Every inch of land was cultivated, and I heard that the male population had become so excessive that many young men had to leave their homes and seek occupation in other parts of Turkey. There were complaints of brigands who infested the neighbouring mountains; and I was shown a house in one village which had been attacked a few months before, and where the owner had been shot by these lawless scoundrels. This sounds alarming, and as though life and property were not safe; but we may parallel it in England if we designate our burglars by the more alarming title of brigands, and look over our police reports for a few years past. A few accounts of our Fenian riots well coloured and related as occurring in Turkey would make the country sound very unsafe. Fancy, if it was now related that a Bulgarian landed proprietor could only walk about his own estate in safety, accompanied by half a dozen policemen with loaded rifles to protect him from ambuscades laid

for him by the fanatical Turks. How many hundreds of years would these anti-human specimens of humanity be thrust back in civilisation! Yet this was what occurred in Ireland but a very few years ago. If I was to relate a case of a Turk, who first seduced and then murdered a Bulgarian woman, cut her up in small pieces, and burnt her flesh in the fireplace of the very room he was inhabiting, it would make a very terrible story; yet a similar case occurred in England only the year before last.

I mention these cases only to show how careful we ought to be not to accept highly-coloured accounts of murder, arson, &c., which are collected from all quarters, and published in some newspapers as though they formed the occurrences of every-day life in the country it is intended to malign.

Even while I write this I see accounts of horrible occurrences in the district of Salonica to the effect that life and property are not safe, that anarchy prevails, and that the unfortunate Christians are taxed to the utmost farthing to provide for the war, while the Turkish population is drained to the last man for the same purpose. Now I happen to have an estate in that very district, which I have but just left. My agent, a Scotchman, is living there with his wife and young family. I am surrounded by villages, both Turk and Christian, I know many of the inhabitants of both creeds, and they are living peaceably together. Life and property are so safe that my agent does not even take the trouble to lock the doors of his house at night, and any one might walk in who should be so disposed. I think this is imprudent, but still the fact remains.

I have upwards of a hundred people on the estate,

nearly all of whom are Christians, but there are some Turks. The only war-tax my tenants and the neighbouring villages have had to pay, was a demand in the autumn for each man to furnish some warm socks and a woollen rug for the use of the Turkish troops, who were suffering from the cold in Servia. The total value of each contribution would certainly not be more than six shillings. This has been collected in the usual manner. The mudir, or Turkish magistrate of the district, sent for the Codja Bashis, "headmen" of each village, and informed them of the amount of clothing the village was to supply, and ample time was given to provide it. I have since heard that a further tax, amounting to about eighteenpence per head, is to be levied. My Turkish neighbours have certainly had some fine young men drawn for soldiers, but they are cultivating as much land as usual, and are even clamouring, good-naturedly and civilly, for me to let them cultivate a pet piece of my own land.

This does not look like anarchy, oppression, and danger! But the accounts I read in some papers, and hear in some speeches, almost make my hair stand on end with horror.

Am I dreaming? Why, just before I left Salonica the Christians of that town gave an amateur concert *for the benefit of the Turkish wounded.* It was attended by the Turkish Governor-General and all his staff, besides numerous other Turks, and a sum of nearly three hundred pounds was handed over by the Christians to the Turkish authorities as the result of the social gathering of the two creeds in the most holy—but too often one-sided—work of pure charity.

There was a dance after the concert, and the Turks asked permission to be allowed to remain to see it, and

the quizzical expression of astonishment depicted upon their faces as they saw Christian men place their arms round the waists of Christian ladies and whirl them round in a galop was most amusing.

There are a few brigands about in the neighbouring mountain districts, it is true, but so there were "francs-tireurs" in France during the late war. The fact is it is easy to gather sensational reports in any country if there is a demand for them, and Turkey is no exception to the rule.

But to return to Eski-Zaghra, a large Bulgarian town, prettily situated at the eastern foot of the Karadja Dagh.

Has there been any progress here, I wonder? Let us see. In the year 1850 the population of the town and 127 villages which surround it was 21,947. In the year 1870 the population was 32,236, of which 8,674 were Mahommedans, 1,177 gipsies, and the remainder Christians. In 1840 there was but one small Christian school in Eski-Zaghra; in 1870 there were fifty schools, with 2,280 pupils! In the city there are four, and in the villages sixteen, Christian churches, with thirty-eight priests of the Bulgarian Church.

I went over a large silk manufactory in the centre of the town, and which appeared to be admirably managed. About fifty Bulgarian girls were employed at tables containing an open trough of cold, and another of very hot water, and behind each girl was a large drum wheel, about three feet in diameter, worked by steam power. The cocoons are put by dozens at a time into the hot water. A girl dips her hand first into the cold water, and then seizes a hot cocoon, and detaches the thread of silk so quickly and dexterously that you cannot detect the action. She then leads the fine

thread to a pipe connected with the circumference of the wheel, which winds off the silk.

The outer thread is fine, and is broken off at a certain distance, but the inner thread, although of a golden colour, is more like coarse cotton than silk. The girls keep up a sort of chant during the process, and the general effect of the numerous drum-wheels with their golden coverings is very pleasing. I also saw a large soap factory, which I was told was paying well, and an enterprising Bulgarian proposed starting a glass factory. One part of the town was reserved exclusively for copper works, for the construction of hammered cooking vessels, &c.

As I should soon be obliged to part with my companion, Mr. Brophy, it was necessary to look out for an interpreter, and he told me he knew of a Bulgarian lad who was a resident in the town, and who had been educated at Roberts College at Constantinople.

We had been fortunate in finding a tolerably comfortable khan where we could get good food, and the khanjee had sent far and wide in search of the interpreter "lad," who rejoiced in the name of Pano Gospodinoff.

After a time I was informed that some one wished to speak to me, and a tall man, about thirty years of age, with a black beard and moustache, and rather a Yankee air and dress, entered, and in good English, but with a decided American accent, introduced himself as Pano Gospodinoff. It struck me that the "lad" must have grown with amazing rapidity, or there must be some mistake.

It turned out that he had not been educated at Roberts College, but by the American Protestant Mission at Eski Zaghra, and that he had since been lectur-

ing in America on Turkey and the Bulgarians. He was willing to follow me anywhere, and engaged to act as interpreter for £3 per month and his keep. He was a smart, active, honest, and agreeable man, so I installed him at once, and never regretted it. He informed me that he was in possession of an excellent camp-bed, purchased in America, and hoped that I would make use of it. The bed was produced, and after more than a quarter of an hour spent in the most careful adjustment of complicated parts, it presented the appearance of a long piece of canvas supported by a number of fragile sticks.

"Now, sir," said Pano, "pray lie down, and see how comfortable a bed is this."

"Thank you," I replied, "but let me see you try it." He was nearly twice my weight.

"Oh, sir, it is very strong beds—oh, yes, I will lie on it."

And so he did—with a care which showed an intimate acquaintance with this rickety invention. He poised himself in its centre, and gradually lengthened himself out gently until he reclined at full length.

"There, sir, this is very strong ——"

"Crash!" The sentence was cut short, as the whole thing suddenly collapsed, and left him buried in a wreck of sharp sticks, poking him in many tender parts. But he was evidently used to it, and the bed was his hobby, and nothing could break his faith in his pet couch. He rose, and perseveringly put it all together again, and offered a trial to me, but I declined with thanks. The bed accompanied him for the rest of my travels, and much of his time was passed in putting it together.

Our next day's journey was to Kezanlik, and to reach it we had to cross the Karadja Dagh range by

a long pass, winding through very steep hills composed of granite and gneiss rocks, covered in most places with oak scrub. There is a good carriage-road the whole way. This pass would be a very easy one to defend, and might be made impregnable. It is about fourteen miles in length. About half-way up the pass, and at an altitude of nearly one thousand feet above Eski Zaghra, there is a hot spring strongly impregnated with iron. It is frequented by numerous invalids, who come to take the waters; and there is a large, rambling building for their accommodation. The temperature of this spring reaches 140° Fahrenheit.

The view from the top of the pass, as you descend to the plain of the Upper Tundja, is very beautiful.

Kezanlik, surrounded by groves of trees, lies in the centre of the plain, and numerous villages, scattered in every direction, peep out through the foliage of beautiful walnut and other trees.

This plain is about 1,300 feet above the sea. Opposite, and to the north, lies the great Balkan range, which at this point attains its highest altitude of 4,400 feet. The mountains end abruptly in the flat country below, which gives them much grandeur, and the combination of mountain, plain, forest, and river, is all that can be desired by the lover of scenery. We arrived at Kezanlik after a delightful ride of nine hours from Eski Zaghra, and were hospitably housed by a German, who is a member of the firm of Messrs. D. Pappozoglou Brothers, of Constantinople, and resides at Kezanlik for the purpose of collecting the attar of rose for which the district is so celebrated.

I was always under the impression that the attar of rose was made in large quantities in Persia, as well as in Turkey, for I remember purchasing it in Bushire,

many years ago, under the idea that it was a product of that country; but my host informed me that I was mistaken, and that the district south of the Balkan was the only part of the world where it has as yet been produced.

The whole house was redolent with the scent of rose; but although the aroma is very penetrative, in consequence of the subtle character of the essential oil, it is not at all overpowering, even when the nose is applied to an unstoppered bottle of the fluid. My host opened a cupboard which contained thirty large glass bottles of the attar, and told me that I was looking at twelve thousand pounds worth of oil! The flowers which produce it have the appearance of our common dog-rose, and are of the varieties known as Rosa Damascena, R. Sempervirens, and R. Moschata. The last-named affords the chief ingredient of the attar.

The natives themselves know very little about the varieties, and are only concerned with the profits they can make out of the oil. The plant is cultivated by the farmers in every village of the district, and requires a sandy soil on sloping ground exposed to the rays of the sun. The greatest care is bestowed upon its cultivation and the harvesting of the crop.

A rose-garden may be laid down in either spring or autumn, upon ground which has been well cleaned and ploughed. Young rose-shoots are torn off the larger plants, so as to carry with them a portion of the roots, and these are laid almost horizontally in trenches about a foot deep and five feet apart, so as to form a future hedge; they are then covered with earth and manure, and trodden carefully down. Under favourable circumstances, the shoots will appear at the end of six months,

when they should be earthed up, and the plants will be more than a foot high at the end of the year.

At the end of the second year they yield a few flowers, but it is not until the third year that they become a source of profit. They are in full bearing in five years, at a height of about six feet, and last for fifteen years, when the plants cease to flower.

They require earthing up four times a year, and should be manured every second year; but although the manure increases the quantity of the oil, it interferes with the quality.

No pruning is required, except the cutting off of all dead branches.

Very severe cold will kill the plants; and those of the whole district were destroyed in this way in the year 1870.

Hoar-frost, foggy and misty weather, are also injurious to the crops, and a hot temperature during the process of distillation interferes with the yield of oil. Harvest commences in May, and lasts for about twenty days. The farmer counts the buds on his plants, and calculates the number which will probably blossom daily, which he makes a divisor for the whole, and thus computates the number of days his harvest will last.

The flowers have to be gathered before the morning dew is off them, and then immediately be distilled. Herein lies the difficulty, because it is impossible to judge, even approximately, of the rapidity with which all the buds will blossom; consequently, unless a very large staff is kept, so as to pick all the blossoms of a heavy crop in the short space of time that is available, and unless a large number of alembics are ready to

distil them, a great portion of the crop, if there is a rapid blossoming, may be wasted. When the temperature during harvest is cold and damp, the blossoming is gradual, but when it is hot and sunny, it is rapid. The alembic consists of a convex copper boiler, narrowed at the top to a neck, which carries the headpiece or condensing-tube (which is straight, and slopes downwards) through a vessel containing cold water, until it meets the receiver. The boilers are made to contain, when full, about 240lbs. of water, but only three-fourths of that amount is poured in, and 25lbs. of blossoms are added. Distillation goes on until the turbid-looking rose-water which is produced equals in weight the amount of blossoms in the boiler, namely, 25lbs. The boiler is then removed and cleansed, and the process is repeated with fresh blossoms.

The turbid fluid is again distilled, and this time there appears upon the double-distilled rose-water an oleaginous and yellowish liquid floating upon the surface, and this is the celebrated attar of rose. It is skimmed by means of a funnel-shaped spoon with a small aperture at the bottom, so as to allow of the escape of the water, but not of the oil. It appeared to me that some of the precious fluid must be wasted by this clumsy skimming process. I therefore suggested to my host that as the attar was extremely volatile it might easily be distilled off the surface of the water, and thus a purer fluid would be obtained, without waste. He said he should certainly give the suggestion a trial.

The yield of attar varies greatly, but on an average it takes 4,000lbs. of rose-blossoms to make 1lb. of oil.

The best quality of attar varies in price from 17 to 18 piastres the miscal, or from 15s. 4d. to 16s. 10d. per ounce; whilst inferior qualities realise from 14 to 15

piastres the miscal. The mode adopted for testing the purity of the different qualities of these oils is to put the essence into flasks, which are afterwards immersed in water at a temperature of 63° or 68° Fahrenheit, when, if the quality be good, it will congeal. This is considered the purest oil. A stony, sandy ground, impregnated with oxide of iron, produces the best oil, while a hard and badly cultivated land will only yield oil of an inferior quality, which will not congeal at a temperature over 52° Fahrenheit.

Manufacturers frequently adulterate the attar with a fluid which they produce from certain kinds of grasses.

An English acre produces from 4,000lbs. to 6,000lbs. of blossoms, in fair years, and 34½lbs. of blossoms produce about 1½ drachms of oil, which, on an average, may be said to be worth in the wholesale market about four shillings.

Kezanlik is surrounded by irrigated gardens and large groves of magnificent walnut-trees.

I find that it is customary to crush the walnuts, shells and all, for the sake of the oil which is thus produced, and which is much esteemed for cooking purposes and for flavouring sweets.

The whole district is also celebrated for its plums, which are delicious, and are grown in sufficient abundance to create a large trade in prunes. We were passing by an orchard of these fruit-trees, when a Turk, who was gathering the large black oval plums—seeing us cast longing eyes at the trees—came forward and insisted upon our filling every available pocket with the fruit—indeed, I believe he would have filled a basket, if we had possessed one. The district of Kezanlik contained in 1870 forty-eight villages, with a population of 25,602, of which 12,921 were Mahom-

medans, 11,907 Bulgarian Christians, 646 Gipsies, and 128 Jews. There are some very old Christian churches in some of the villages of this district, especially at Moublis and Terzidera, one of which dates back to A.D. 1060, and the other to A.D. 1067. At the small town of Skipka, in the mountains opposite, there is another, which dates from A.D. 1367.

We paid a visit to the Caimacam of Kezanlik, who was one of the lean kine of Turks, and a thorough gentleman and good sportsman. He was very anxious that we should stop, and shoot partridges with him, but I was pressed for time, and had to push on. My great object as far as sport was concerned was to get some red-deer stalking, and I had determined to give myself a fortnight for that enjoyment, and was anxious that the time should be employed on the most favourable ground. The Caimacam said there were red deer to be found in the forests on the neighbouring mountains, but not in great numbers, and I learnt from a Bulgarian commercial traveller that the best quarter for that sport was the neighbourhood of the Rilo Dagh, near Samokov.

While staying at Kezanlik I was called upon by a Bulgarian correspondent of the *Levant Herald*, an intelligent young man, very much "got up" with black kid gloves, &c. He spoke French fluently, and was most anxious to know what I thought of the country and the Bulgarians, of whom he seemed, with good reason, to be not a little proud.

I can recommend any traveller who may think of visiting Kezanlik to put up at a large Bulgarian convent, where there is a good and clean house for the reception of visitors, either male or female. I went over the whole of this establishment, which contains about fifty nuns, but they did not appear to be bound by

very strict vows, as I was told that they can leave and marry whenever they like; but this freedom is a very safe concession, as, from the personal appearance of the ladies, I should say that they would not be troubled with many suitors.

I took leave of my hospitable German host with regret, for although Kezanlik is a dirty town, the suburbs are very pretty, the neighbouring scenery beautiful, the air healthy and bracing, and my host was agreeable and clever. Our next journey was to Karlofer, a distance of about twenty-five miles, along what was then (1874) an excellent carriage-road, with telegraph-posts the whole way. The valley, which at Kezanlik is about seven miles broad, narrows as the journey is made to the westward towards Karlofer. On the right are the grand Balkan mountains, with magnificent forests, interspersed with natural pasture uplands, and on the left is the Karadja Dagh, with its wooded summits.

The richness of the alluvial soil of the plain formed by the washings of the mica schist from the neighbouring mountains, was evidenced in the numerous stacks of grain which were being threshed out in all directions, and all the villages and villagers, both Christian and Mahommedan, had a well-to-do and prosperous appearance.

As we approached Karlofer the road wound up a pass in one of the smaller hills, and along a tumbling river, which made its way from the larger mountain, and which is of no small service to the inhabitants of the town which is built upon it. Here was a busy sight! Manchester itself could not appear more industrious. Almost every house had a turbine worked by the water from the river, and which turned spindles for twisting

and plaiting woollen braid, while in others handsome carpets were made. The buzzing of the turbines and clatter of the spindles gave a lively and cheery air of *work*, which, with the fine bracing air, was quite exhilarating. The population was nearly all Bulgarian, and, as I shall have to pass through many of these Bulgarian towns, I will not weary the reader by details of each, because the general character and customs of the people may be derived from the description of one or two places.

As soon as I arrived, some of the leading people assembled near the khan to inspect the new comer. It was evidently an "event," and the dawn of Cook's devastating hordes of tourists had not yet broken upon that portion of Europe. The Bulgarian notables soon get into conversation, and one of them generally proves to be the schoolmaster.

They are all fine, well-dressed, and respectable, well-to-do looking men. I am asked to visit their houses, the best of which show signs of the contact of their owners with the luxuries of more civilised Europe, and I am introduced with much form to the old people of the family. I am struck with the great change which one generation has evidently made in the "Europeanising" of these people. The elders of the family were apparently not accustomed to the luxuries now enjoyed by their children. I am soon on familiar terms with several notables, who take possession of me, and trot me about the town as a curiosity to be exhibited on their domestic hearths.

At each place I have to drink coffee and eat sweetmeats, until at last I feel that I shall have a bilious attack if I submit any longer, and so I commence to beat a retreat.

But the moment my intention is discovered a mysterious conversation takes place in whispers amongst the notables, and a general agreement is evidently arrived at. The schoolmaster—kind-hearted soul—steps forward; he regrets—they all regret—that they have such poor accommodation to offer me. I must not go to that ugly khan—oh no! I should be devoured during the night, and nothing would be left but my beard and tough parts of my body by the morning. Will I accept the hospitality of the schoolmaster's house, poor as it is? Of course I will; and now everything is bustle to get my things moved, and everybody looks pleased, except the khanjee. But a smile comes into his face as the thought strikes him that he can charge extra for my horses, which must be left there, and so he makes the best of it.

And now, with many apologies, I am introduced to the school-house, a fine large building, of which the master is justly proud. I am shown into a large room, the total furniture of which consists of a divan—namely, a cushioned seat all round the wall. I here make myself comfortable, and in due course of time am asked below to dinner, am introduced to Mrs. Martinhoff, and by the termination "off," I know that she is the wife of the son of somebody. I find a table laid European fashion, even to the luxury of napkins, and I sit down to a most excellent dinner of soup and several made-dishes, all equally good. Madame, who is dressed in a semi-European manner, smiles pleasantly, beams hospitably, and tries to make me eat too much; for, although the amount of food I have eaten would keep a pauper for a week, she assures me that I have eaten nothing, is afraid the dishes are not what I am accustomed to, &c. &c. There are two or three

friends of the host at the table, and the conversation runs upon the advancement the Bulgarian nation has made, and its latent capabilities for indefinite development. As the native wine of the country—a pleasant beverage—flows round, the conversation warms on the same national subject, and—*in vino veritas*—much information flies about.

The idea of Bulgarian rebellion seems perfectly understood, and is cast aside as simply ridiculous, and merely the creation of intrigue from without, which feeds upon the follies of a few hot-headed youths, *vauriens*, from within—but "look at their schools," "look at their houses," "look at their general progress," and "do I *not* think they are getting on?" They can assure me that "their sons are now educated whilst children, in the town, and as young men, abroad and at Constantinople, especially at Roberts College, and can talk French and German—ah! and some of them English. Even in this very town, away here in the wild Balkan Mountains, there is old Mr. Somebody-poff's son—who, bad luck to him, is out of the way just now, but I must see him—who talks English capitally. Ah! I ought to have seen what their country was twenty years ago to appreciate what it is now; but do I not think that they really are a nation that will get on?" Yes, I do; and I retire to bed convinced that they will do so.

The next morning I am introduced to old Mr. Somebody poff's son, a handsome gentlemanly young fellow, in European dress, who talks English fluently, and with a very good accent; and the fine old father looks smilingly on with a pride which it is delightful to witness, as he listens to the language he cannot understand, but which sounds sweetly from the mouth of his

well-beloved son. The young man courteously offers to act as my cicerone over the small town, takes me to the convent where some good old Bulgarian nuns are occupied in weaving a most excellent cloth, similar to our highland homespuns, and some of which I buy at the rate of about two shillings the square yard. I am shown over the convent, a large irregular building, well kept, and with gardens round it, and which seems more an asylum for old women than anything else. They have some quaint and ancient pieces of silver in the form of small flagons, said to be two hundred years old, and a curiosity in the shape of a closet, in which, ranged on shelves, are the skulls of all the old nuns who have died in the convent; and the old lady who was doing the honours of the institution, showed me, in a simple manner, the place which her respected head was to occupy.

This convent for old ladies bore a high character; but on a hill on the other side of the town there was another for younger nuns, and as far as I could understand it did not maintain the same character for respectability as the one I was visiting.

At last the time came when I must continue my travels. I made a present to the hospitable schoolmaster for his school, and rode off amidst the good wishes of his wife and friends. Though this description applies to most, it must not be taken as a sample of a visit to all Bulgarian towns; much depends upon locality and the prosperity of the trade of the neighbourhood. Those north of the Balkan are generally more advanced than the towns to the south of that range. At one of these latter, Klissura—which has suffered so severely from the massacre—I arrived at the khan, which was served by a crabbed old woman. Had she coffee? no;

fowls? no; eggs? no; water? yes; what else? bread. So I sat down in the verandah of the courtyard to make my dinner off dry bread, and tried to imagine it luxury.

I was hungry, and had eaten about two loaves, and was beginning to feel as though I was stuffed with cotton-wool, when my ever-truthful nose detected a sweet-smelling savour, as of stew, and, looking up, I saw a highly-respectable Turk advancing with a steaming dish in each hand.

This was no less than the Mudir, or Turkish magistrate of the district, who had heard of my vacuity, and had kindly and courteously hastened to the rescue with two capital meat stews.

Oh, that I could perform one of those conjuring tricks I had once seen, and bring those dry loaves out of my mouth in the form they went in!

But it was not to be done; and as the young American lady said, "I guess if I take any more I shall have to hang it on outside." So I could only pick delicately at the savoury dishes, and regret the past.

Whether coming events cast their shadows before them, I know not, but there was a dull and depressed air about Klissura which I did not notice in other Bulgarian towns. Alas! it, together with Karlofer, has suffered severely from the late massacres; yet how prosperous, peaceful, and contented was the latter place only eighteen months before!

It is in this quarter that Lady Strangford is so quietly, courageously, and earnestly endeavouring to assuage suffering; and may God bless her persevering work of charity!

There is a large monastery in a gorge of the mountains about four miles from Karlofer, amidst grand

scenery, where the crystalline rocks and contorted strata of calcareous clay slate are very prominent and interesting.

I was now approaching the point at which I intended to cross the Balkan, and therefore made a short journey from Karlofer to the Bulgarian and Turkish town of Sopat, by way of Karlowa, and distant about sixteen miles. Karlowa was a very prosperous Bulgarian town, and as I passed through, I heard that there was an English governess living in one of the Bulgarian families. Knowing that she would be glad to see a countryman, I went and called, and the poor girl was perfectly delighted at the opportunity of hearing of her own country, from which she had been absent for two years. She came from Manchester, and I have since heard that she has been married to a Bulgarian in the Protestant American Mission, at Samakov; he is to be congratulated, for she was intelligent, ladylike, and good-looking. Sopat proved to be a good-sized and prosperous town; the population was composed of two-thirds Bulgarian Christians, and the remainder Mohammedans, including a few gipsies. It was in charge of *one policeman*, and an old Bulgarian told me that it was quite enough, as they lived very peaceably, and seldom had any necessity for calling in the police.

Next day I crossed the Balkan, leaving this peaceful country, which has since been visited by such awful scenes of horror. I have given an unvarnished account of my journey, made from notes taken by the way; I had not the slightest prejudice for or against either Bulgarian or Turk, and I ask my readers whether I had been travelling amongst a people ground down by oppression and cruelty until they were about to be goaded into madness and rebellion?

To say so is a wicked libel. I have no excuse for and no wish to excuse the carnage of last year, which here took place by orders from panic-stricken authorities; but if ever retribution follows wickedness upon this earth, it should fall upon the heads of those who poisoned the minds of these authorities, and let loose the organised band of murderers who had orders first to manufacture rebellion, and then to provoke the massacre which laid waste this fair land, and cast its honest and contented people into the uttermost depths of misery and despair!

CHAPTER XII.

ACROSS THE BALKAN.

Freedom of a Morning Ride—Mounted Police—A Turkish Castle—Physical Aspect of Turkey—Central Watershed—Climate—Destruction of Forests—Geological Formation—Coal and Minerals—Roman Roads—Lovtcha—Good Quarters—Tirnova—An Energetic Governor—A Turkish Resident Landed Proprietor—Hawking—A Turkish Dinner—A Lonely Ride.

TRAVELLING on horseback is an excellent way of seeing a country, and if the traveller carries tents he is able to stop at any spot of interest, and by this means much information of the country and people can be obtained. The sensation of setting out on a fine, clear morning, with a novel country and people to explore, is very delightful. In Turkey the Zaptieh (mounted policeman) leads the way as a guide, and on arriving at the outskirts of the town he stops, turns his horse, salutes, and wishes you a safe and prosperous journey.

These men are generally well mounted on very small but wiry horses, which they treat with the greatest kindness and care. They carry with them their bed, clothes, and arms; and as some of them are heavy men, these little horses frequently have to carry as much as eighteen stone for a day's ride of forty miles, but they do it with ease.

The mounted police of Turkey get a bad character from some people, but it is hardly well deserved. They are paid so little by the Government that it is impossible for them to live and keep their own horses, and they therefore do what it is intended they should do, namely,

live upon the inhabitants; but it is a mistake to suppose that they confine their exactions to the Christians. Wherever their duty leads them, there they force the villagers, of whatever creed, to recognise the motto, "Live and let live." Of course such a system opens a door for much abuse, and in some cases the power of the police is used for extortion beyond the necessaries of life for man and beast, but such cases are the exception and not the rule, and the Zaptiehs as a body perform their duties well.

On the morning of the 30th of August we were up and off early from Sopat, as we intended to cross the Balkan and sleep at Troyan that night. After riding for twelve miles along the foot of the Balkan, we arrived at a khan at the bottom of the pass we had to traverse. On the way we passed the ruins of the only castle I have seen in Turkey, perched away up the mountains upon a height which could only be reached by one path. The architecture resembled the style we call "perpendicular," and it must have been a large building, but I could not learn anything about it from any of the inhabitants excepting that it was "very old;" and one man informed me, in a mysterious manner, that it was "built by the English!" I must leave it to some future archæologist to unravel the mystery.

We commenced the ascent of the pass up a steep path, which zigzagged up one of the numerous spurs running out at right angles from the main range.

As I shall give a description of this and other passes of the Balkan in another chapter, I will now take the opportunity of the lofty elevation of these mountains to look down upon the land of Turkey, and notice how very different is the physical aspect of the country to

that usually depicted in maps. In looking to the south, across the plain of Phillipopolis, the Rhodope range rises to a still greater height than the Balkan, and the character of the whole of Turkey in Europe is essentially that of great mountain ranges, which have begotten the rich alluvial plains lying at their feet. The great central watershed of the whole country is the mountainous district around the large and elevated plain of Sofia. It is from here that the whole of the great rivers of Turkey take their rise and flow in all directions in their course to the sea.

This suggests that these great and fertile plains of Sofia will some day be the junction of many lines of railway, which will thread their course along the rich valleys formed by the great rivers emanating from the central watershed. It also gives this district a strategical value of much importance, as the elevated plateau is of sufficient extent, and rich enough, to supply a very large army, which could debouch into the plains towards any quarter by way of the river valleys. The principal plains are those of Macedonia, Thessaly, Seres, Sofia, Phillipopolis, Adrianople, and Yenidge, and of course the valley of the Danube.

Unfortunately these plains have no water-carriage for their produce by way of the rivers which intersect them, as these rivers, the Maritza excepted, are for the most part unnavigable for even such small craft as barges. The plains, however, from their formation and the nature of their soil, offer great facilities for navigation by means of canals.

The great mountain ranges, running as they do at right angles to each other, naturally produce great varieties in climate, and an isothermal line drawn through Turkey would pursue a very erratic course.

North of the Balkan the cold in the winter is intense, the thermometer falling sometimes as low as 10° below zero of Fahrenheit, while in summer it rises to 96° in the shade. Spring sets in at the end of April, and winter in November.

South of the Balkan the climate is also severe in winter, until the Sea of Marmora and Ægean Sea are approached, but the spring is earlier and winter later than in the northern region. As we approach Greece and Albania the effect of locality upon climate becomes very conspicuous. For instance, at Volo, in Thessaly, the orange and the olive grow to perfection in the open air, while in the Macedonian plains, in almost the same latitude, the north winds which in the winter sometimes sweep down from the Rhodope range, prohibit the growth of any trees except those suited to a more northern climate.

I imagine that the climate of Turkey has changed from what it was in former ages through the improvident destruction of trees by both Turk and Christian, a waste which must have materially affected the rainfall.

The destruction in this way is pitiable, and the plains and lower hills are for the most part denuded of trees. If wood is wanted for a fire, the nearest trunk is mangled with an axe to provide it, and if there is a ready sale for wood, down come the trees wholesale, without any thought of the future.

The idea of planting trees never enters the head of Turk, Greek, or Bulgarian. It would be a present outlay for the benefit of posterity, which would appear to them the act of a lunatic. There are, however, immense forests still left amongst the higher mountains, where the oak, the pine, the beech, and the sweet chestnut thrive to perfection.

The climate of the Macedonian plains is very similar to that of Australia; it has the same hot and usually dry summers, accompanied by heavy dews at night, with mild autumns, and fitful winters; but occasional frosts must be more severe in Macedonia, as several attempts to grow the *Eucalyptus globulus* (so common to Australia) have failed.

The mountains of Turkey are not covered with dense forests, as in the case of the Carpathians, but wood and pasture lands are alternated and grouped in such a way, that it not only benefits the flockmaster, but adds great beauty to the scenery. Some of the lands at very high altitudes contain excellent soil, which, although covered many feet deep with snow during the winter months, are partially cultivated for summer crops by the nomad shepherds, during the warmer season.

The general geographical features of all the mountains of Turkey consist in their being formed of the crystalline and eruptive rocks of syenite and trachyte, with the exception of the northern half of the Balkan range, which is of the cretaceous system. It is the washings, from the mica schist and trachyte, together with the limestone of these great mountain masses, which form the rich and fertile plains below, where the alluvial soil is frequently many feet in depth. The great plain of Salonica, formed of a clay loam, is in places fifteen feet in depth of soil, and is probably as rich as any land in the world; but not an eighth of it is cultivated, and although Nature has been so bountiful, man has been neglectful and idle—at least in modern days.

The mineral wealth of Turkey in Europe is very great, but through that apathy which is so characteristic of the Government, it still lies undeveloped.

Coal is found in numerous places along the Balkan range, and also in the Rhodope Mountains, and again near Mount Olympus in Macedonia; but, with the exception of a bed of anthracite near Seljé, in the Balkan, it is of the tertiary-brown character, and hardly worth the expense of working. The mountains, however, are so little known, that there may be rich coal-beds yet undiscovered.

The district in the neighbourhood of Mount Pangæus (the modern Punar Dagh) was in ancient times celebrated for its silver mines. Herodotus speaks of the gold mines of Thrace and Macedon. In Engell's "History of Ragusa" there is an account of the large gains of that city made by its contracts for working the gold and silver mines belonging to the Thracian princes. There are remains of ancient copper mines near Verria (ancient Beræa), in Macedonia; and both ancient and modern research prove the mineral wealth of the country to be very great.

The district near Troyan, north of the Balkan, is also rich in minerals, consisting of copper, argentiferous galena, and, probably, mercury, for a native brought me a good specimen of cinnabar, but I had not time to go and see the place where he obtained the ore, as it was more than fifty miles out of my route.

The scenery as you descend the northern side of the Balkan is very beautiful, but of quite a different character to that which has just been left to the south.

Far as the eye can reach towards the Danube the hills go waving down to the plain like billows on the sea, while right and left, on the nearer ground, are deep ravines with very steep but comparatively smooth sides, clothed here and there with forest.

As the elevation is reduced, the hills become broken

up, and the mixture of cultivated lands with woods, pasture, hills, streams, and villages, reminded me of the scenery in the neighbourhood of Dolgelly, in Wales.

In many parts the view was much disfigured by the custom of breaking off all the lower branches of the trees, and stacking them with the leaves, for fuel, and also for fodder for the sheep in winter. The consequence is that many of the woods present the appearance of groups of bare poles, with tufts on the top.

In the valley which runs up to Troyan I came upon the remains here and there of an old Roman road, probably of the time of Trajan. It is in an excellent state of preservation, paved with large flat stones, which still have the smooth polish created by the ancient traffic, and the curb-stones along the edge look as though the road had but lately been repaired. It tends towards the Balkan, and I expect might be traced over that range, as it probably afterwards joined the Via Egnatia in the south.

Becklemés, or police-stations, are placed at intervals along all the passes of the Balkan, and, indeed, everywhere in Turkey where the "busy throng" is left behind. There were reports of brigands amongst the mountains, but I saw nothing of them.

Troyan is, or was, a pretty thriving town, with a population of about 5,000 Bulgarians, chiefly occupied in making cloth, and also copper vessels.

They make a curious earthenware water-bottle here, with five mouth-pieces, and a finger-hole for regulating the supply of water to the mouth, by checking the admission of air. When a novice drinks from one of these vessels, and leaves the air-hole uncovered, he presently feels a cold sensation under his waistcoat, and

finds that the water is trickling down his neck out of one of the five mouths. I could not make out what was the origin of these curious vessels; they are Etruscan in shape. Has the form been handed on from the time of the Roman occupation of the town?

My next day's journey was to the town of Lovtcha. Our route lay through pretty winding valleys and rich fields of maize, and as the whole of the cultivated land was sown with that crop, it seemed as though rotation was not fashionable; but a bad harvest must bring great distress upon the rural population, as they have no other crop to fall back upon.

Lovtcha is one of the most picturesque and quaintest places I have ever seen, not excepting Tirnova, which it slightly resembles. It is a straggling town, built in a deep and winding cleft of basaltic rocks, which rise up in lofty, precipitous walls around, while trees and minarets thrust themselves up between the houses here and there, and add to the general effect, The rapid flowing Osma, about one hundred yards wide, runs through the town under the arches of a new stone bridge, which would do credit to any country. The whole place had a busy and cheerful aspect. The—in this part—pretty Bulgarian women, in their picturesque costumes, were sitting with their children at the doors of their houses, spinning the woollen threads which were to make their household cloth. The great heaps of melons, fruit, and vegetables which lay in the market-place, surrounded by houses with overhanging eaves, and roofs covered by great, irregular, yellow slates more than an inch in thickness; the brilliant sun which here lit up the many-coloured cloths in an open bazaar, and there cast a deep shadow to form a proper contrast—all

made up an artistic effect which was very pleasant to look upon.

A Bulgarian merchant, who was the owner of several houses, most hospitably placed one of them at my disposal, and as it was situated well up the side of the rock, and overlooked nearly the whole town and winding river, it formed most enjoyable quarters. I visited the Caimacam, who had, I found, been in the Turkish army during the Crimean War, and I received every possible civility from him. He took great pains to find me information concerning landed estates, and was most anxious that I should buy some Government land which was for sale, offering to give me guides to any part I might wish to visit.

As I was leaving the konak I visited the prison, which consisted of two large rooms; the outer had one side open to the air, and was protected with iron bars, and the inner room was sufficiently ventilated with windows. The apartments were clean, and occupied by eleven prisoners, who were laughing, talking, and chaffing the people outside, as they offered through the bars some knitted bags for sale. The prisoners were composed of Turks, Bulgarians, and gipsies.

My lad John was laid up with a bilious attack, from eating too much fruit, so as I intended to return to Lovtcha, after visiting an estate about fifty miles off, I left him with Pano and my baggage, and went on with Brophy to Selvi, a prosperous town, about twenty-five miles on the road to Tirnova, and which has the best and cleanest khan I have seen in Turkey.

The scenery was beautiful the whole way, undulating hills with woods and cultivated land, rich valleys and rivers, and the great Balkan away in the distance. As we rode along a new road, as large and good as

the best that enter London, I enjoyed the ride much. The next day we took the same highway road for about thirty miles to Tirnova, but the scenery was now rather monotonous, as we were descending to the Danubian plain. Tirnova, like Lovtcha, is built in a great basaltic basin, with a rapid river—the Jantra—flowing through it, and which has such a winding course that it nearly makes an island of a great portion of the rock upon which stands the citadel. The depth of the cleft varies from 1,000 to 500 feet; the houses are built on a plateau, and on the sides of the cliffs where they are sufficiently sloping to permit of it.

Tirnova is a very strong position, but no advantage has been taken of the natural defences. It was formerly the seat of the Bulgarian kings after their power was driven north of the Balkan, and in those days it must, in a military sense, have been a position of great strength. The neighbouring country is prettily laid out with vineyards, gardens, and villas, which give it a European aspect.

It is the seat of a Sandjak, or Liva, and we visited the governor, Houssein Pacha, who was an excellent man of business, and did not spare himself in the way of work. I sat in the court for some time, and if the administration of the country could everywhere be carried out as it was at Tirnova, Turkey would soon be in a prosperous state. But like all other Turkish governors in those days, he was "moved on" before his labours had well commenced.

The khans at Tirnova are large and pretentious, but *very* bad—so much so that I had to get the loan of a house amongst the vineyards to pass my second night. The person in charge provided us with an excellent dinner, with wine, a capital breakfast the next morning,

and the whole charge for the use of the house, food for Brophy, myself, and the Zaptieh who accompanied us, amounted to thirty piastres—about five shillings.

I had gone out of my way to Tirnova to get a telegram I expected from Constantinople, and now doubled back towards an estate belonging to a Turkish Bey, which I had heard was for sale, and which lay between Plevna and Tirnova. The whole of this country is divided into large estates belonging generally to Turkish Pashas and Beys, whose families have inherited them for generations, and the tenants and labourers are usually Bulgarian Christians, with here and there a Mahommedan (Bulgarian) population.

After sleeping in a rough way in a Bulgarian village at the end of a short afternoon ride, we pushed on the next day for the estate of the Turkish Bey.

We arrived at his house after a long and rather monotonous ride, and were invited by the servants to enter; but we were informed that the Bey was not at home, as he had gone to settle a dispute which had arisen between two Bulgarian Rayahs, who had appealed to him to act as arbiter; "but," said the servant, "if the Chelibis will enter and rest awhile, the Bey will soon return."

The house was a large and straggling building, with a great kitchen and a sort of waiting-hall, where, as in feudal times, good fare seemed to be provided for all who came to claim it.

The numerous rooms had no pretensions to luxury. The walls and long rambling passages were whitewashed, and, as usual in Turkish houses, the only furniture consisted in handsome carpets and cushioned divans.

As we were left alone to wander where we liked, I

felt a little nervous, for fear I might suddenly stumble upon a nest of houris, and infringe the sacred precincts of a harem; but we were afterwards informed by a servant, who approached with coffee and cigarettes, that our host was a bachelor!

This visit was interesting, because the Bey is one of the very few *resident* landlords in Turkey—the more the pity. In about half an hour I heard the clattering of horses' feet, and looking out I saw our Turkish host driving up in a carriage, with a pair of handsome little black horses admirably groomed, and accompanied by two outriders.

The carriage was a strong landau, which had been bought second-hand at Vienna, and had the arms of an Austrian nobleman painted upon it; the harness was brass, mounted with the same arms.

Presently our host entered—a very tall, stout, good-natured-looking and manly gentleman of about fifty years of age.

He received us most courteously, and we sat down to more coffee, cigarettes, and conversation. According to Turkish custom, Brophy did not touch upon the object of our visit until about a quarter of an hour of general conversation had been expended; but at last, when the Bey heard that we had come to inquire about his estate, he seemed greatly astonished and somewhat amused, as well he might be, poor man, as he had not the slightest thought or intention of parting with it, and we had been wrongly informed.

Of course, we made all the apologies which could be thought of, and after a time asked if we might order our horses.

"Nay, it is late," said our host, "you must be my guests for to-night."

It was a lovely warm day in September; opposite the house there was a large fenced garden full of fruit-trees and shady grass-walks, and in the centre a delightful arbour, formed of vines bent over trellis-work, from which hung tempting clusters of grapes.

Our host said that, prior to adjourning to the garden, he had some business to transact, and begged us to excuse him while he finished his work with his people, requesting us in the meanwhile to make ourselves comfortable where we were.

I now had the opportunity of seeing how, at all events, one Turkish proprietor dealt with his Bulgarian Christian tenants. The Bey clapped his hands, upon which a servant entered, and received orders to show up the people.

The men came in one by one, stated their business in an open, straightforward, and confident manner, and without that obsequiousness which is so often seen in Turkey. Their business was connected with estate matters, for advice upon this point or that, would he settle such and such dispute, so and so was sick, what should be done, and so on. There was evidently most perfect confidence and good feeling between the Bey and his people, whether Christian or Mahommedan; and from certain parts of the conversation it was evident that the former looked to him for protection from exactions by their priest. I particularly remarked the kindly way in which he dealt with his people, and the confidence and satisfaction with which his opinion was received.

At last the interviews were over. He apologised for detaining us so long, and asked if we should like to see the stables. He was very fond of horses, and had

fifteen admirable specimens of small but compact animals, but I could not admire a tall, gaunt-looking Hungarian horse, with a hollow back, and standing about sixteen hands, of which he seemed specially proud. His principal pastime was hawking, which he appeared to thoroughly understand, as far as my own ignorance on the subject permitted me to judge. We then went to see his falcons, which were in excellent condition under the charge of a falconer.

It was now the cool of the evening, and we were invited to the arbour, where there was laid a table with a snowy-white table-cloth, and on it several little dishes with different kinds of burnt almonds and nuts, salt fish, pickles, olives, two large dishes of most delicious melons neatly cut up, one of the pink and the other of the yellow variety, two pint decanters of raki,* and some biscuits. I was, as usual, ravenously hungry, and a horrible dread came over me that this was dinner, and I felt that a meal off pickles, melon, and burnt nuts could only result in what the little child called "a pain in the pinafore." However, my friend, who knew the ways of the country, assured me that this was not dinner, but only a sort of preliminary canter, and that we should afterwards be invited by the Bey to adjourn to the house, where the great meal would be served. But I had grave doubts on the subject, my own experience having proved that promised meals were not always realised in Turkey. We sat down, picked at the various dishes, and the raki was handed round, but my host noticing that I did not drink it, considerately ordered some wine for my special use. Brophy advised me to imbibe all that I intended to drink, as we should

* Turkish spirit, flavoured with aniseed.

not, according to Turkish custom, have any liquids when we adjourned for dinner. But there is a certain amount of romance about wine, and I felt that I could not drink "to order" in this off-hand manner.

Time went on. My host kept talking and drinking raki. I commenced by picking at all the dishes for manner's sake and curiosity, and partly to pass the time. At last I saw that one decanter of raki had been finished and the other was commenced, and as we had sat there for an hour I was now convinced that this was dinner, and nothing else, so I thought there was no time to be lost, and therefore attacked the melons and biscuits in real earnest. But I was mistaken. When the second decanter of raki was nearly finished, our host clapped his hands, upon which two servants appeared as if by magic, one with a towel, and the other with a dish and ewer, and we each had water poured over our hands.

We then followed our host into the house, where we found in the centre of the room a low platter of beautifully clean zinc about three feet in diameter, and upon it three neatly-folded napkins, with a spoon by the side of each, and in the centre a bowl of hot soup. We sat down crossed-legged (a most painful operation), our host made an inclination for us to begin, and in silence we in turn dipped into the bowl. So far it was easy work, and the soup was excellent.

Four servants stood around, and seemed to divine by instinct when we were satisfied; and the soup was whisked away and instantly replaced by a dish of quails, but no knives, forks, nor plates! I felt that the crisis had come. I could eat a good fat quail easily enough in my fingers, but what was I to do with the bones afterwards? If I laid them on the platter I might be

infringing some sacred law of the Koran, and thus insulting my host. I thought of the Shah when he was in London, and how he had thrown the cherry-stones under the table, but here was no table to throw under! I began to calculate how many bones I might swallow with impunity, when our host delicately broke off the leg and wing of a quail, ate the meat, and laid the bones on the platter. I had devoured two quails before you would count fifty! Dish succeeded dish; they were all beautifully cooked—stewed meat, kebobs, stuffed vegetables, &c. &c. We all ate in perfect silence, and finished with washing hands and coffee. As we were going to start very early the next morning, our host wished us *bon voyage*, making many polite speeches in Turkish, which we returned. On going to our bedroom we found pillows and two large quilts spread as beds, and we slept soundly, undisturbed by insects.

I afterwards heard that our host was very much respected for his justice and charity by people throughout the whole district, whether Mahommedan or not.

I now, with much regret, took leave of my companion, Mr. Brophy, who was obliged to return to his vice-consular duties, by way of Rustchuk. We had travelled so far together that it seemed quite unnatural to ride off in opposite directions. I had much to thank him for before we parted, as his knowledge of the language and of the people had been of the greatest assistance to me.

This was on September 6th, and it was the hottest day I have ever experienced in Turkey, so that my lonely ride of eight hours in the sun was not very enjoyable.

My route lay for a great part of the distance along the river Osma, and I noticed an immense cave in a

cliff on the other side of the river. It was at least fifty feet in height, and appeared to run a great distance into the hill.

On my arrival at Lovtcha, I found John perfectly well, and Pano as bright as ever. I had left word that they were to telegraph to me if John did not recover from his bilious attack, so that I was prepared to find him in good health.

I had made a depôt at Troyan for my tents, guns, &c., and I now determined to make for Samakov, and then for Rilo Monastir, to enjoy two weeks' deer-stalking. I had been so near the Danube that I was tempted to make for it, take steamer to Belgrade, and from there pass through Servia, and journeying by Nisch to Metrovitze, take the railway to Salonica; but the season of the year was so advanced that I was obliged to abandon the idea, and thus lost the opportunity of personally visiting places which have since obtained so much interest. It is curious to observe how clearly defined are the ethnological boundaries in Turkey in Europe. The Bulgarians and the Slavs are as distinct from each other as the Greeks and Circassians, and although they have all been under a common government, Slav families do not appear to have been tempted to emigrate from their adopted country of Servia to settle in other parts of Turkey. Yet the vast plains of the Danube lay invitingly before them, and there was easy communication by the river.

A work on Turkey in Europe would hardly be complete without some account of the Slav subjects of the Ottoman Empire, and I will, therefore, pause in my journey to give a brief sketch of their history, in order to refresh the memory of some of my readers who may not have taken the trouble to study the subject.

CHAPTER XIII.

OTTOMAN SLAVS.

Ancient Slavs—Their Religion—Their Conversion to Christianity—Battle of Kossova—Assassination—Kara George—His Character—Rebellious Janissaries—Intrigue—Milosch—Russian Poison—Despotism and Misery—A Reign of Intrigue—Peace and Contentment under Alexander—More Intrigue and Rebellion—Death of Prince Michael.

THE origin of the term Slav, or Slave, is enveloped in a certain amount of mist, but it is generally supposed to be derived from Slava, which means "glory."

The ancient Slavonian people are one of the Indo-European families which found their way to Europe by the Volga road, and married with the aborigines over the greater part of Russia.

The Ottoman Slavs are comprised under the head of Servians, Bosnians, Montenegrins, Herzegovinians, Croats, and some emigrant tribes from Russia which are settled in the Dobrudscha.

Latham assigns a Slavonic or Sarmatian origin to the ancient Thracians; and if it is so the Slavonic element must be strong on the mother's side amongst the greater part of the Ottoman subjects in Europe.

It was by means of Turks—that is, of the Huns—that the modern Slavs were introduced to their present quarters in Turkey in Europe.

In A.D. 488, Denghizikh, the son of Attila, called in the aid of the barbarians from the Ural and the Vistula to prop up his waning power, and from that date commenced their wars with the Byzantine Empire.

The Emperor Heraclius strove for their alliance and assistance. "Give us then," said the Croats, "some land to cultivate;" and he gave them Dalmatia. Then set out the tide of emigration, to profit by the liberality of the emperor; and hordes of these barbarians poured into the country, until they colonised the land from the frontiers of Epirus to the Danube, to be pressed back eventually within their present limits. They are described as rude in manner and dress, ignorant of all idea of marriage, their religion a vulgar fetishism, their occupations the chase and war. They must, however, have had some ideas of industry, or they would not have been so eager for lands to cultivate. They had plenty of opportunities for indulging their love for war in the contests which followed with their rivals, the Bulgarians; but although frequently beaten, they were never subdued by that race, probably on account of the mountainous nature of the country to which they could always retire.

We have seen, in the chapter on the Bulgarians, how the Slavs became converted to Christianity by the labours of the missionaries, Cyrillus and Methodius, in the ninth century; and their communications with the Byzantine Empire, sometimes in war, sometimes in peace, gradually educated them into the ideas and customs of their neighbours, until they rose into such importance and power that their great king, Stephen Douchan, ruled victoriously from Belgrade to the Maritza, from the Black Sea to the Adriatic, and assumed the title of "Emperor of the Roumelians, the Macedonian Christ-loving Czar,"* A.D. 1340, with Pristina for his capital. It was the ambition displayed by this Servian king that so alarmed Cantacuzenus for the safety of Con-

* Ranke.

stantinople, that he called in the aid of the Turks from Asia Minor to defend his empire. By the introduction of foreign legions, and a good organisation, Douchan raised a formidable army. The Ottoman arms soon began to advance over Europe, and twice were the Servian forces defeated on the Maritza; but the great blow which was to destroy their independence was reserved for the battle of Kossova, August 27th, 1389. King Lazarus, who then reigned in Servia, made a final effort to repel the Ottoman advance, and gathered together a vast army from the Slavonians of Poland, Hungary, and Wallachia, which he added to his own forces from Servia, Bosnia, and Albania, together with the Bulgarians, who were now his allies. But although the troops were brave, and ardent to be led against the Turks, there was difficulty in moving so many independent forces as a compact army. King Lazarus commanded the whole, and after much difficulty gathered his forces in line of battle on the plain of Kossova, north of the little stream of the Schinitza, and there awaited the attack of Sultan Amurath I., who was advancing at the head of his veteran Ottoman troops.

Amurath was accompanied by two princes of the House of Othman, his sons Bayezed and Yakoub. As soon as he had reconnoitred the superior forces of King Lazarus, he hesitated to risk a battle, and called a council of war, the usual accompaniment of hesitation. Conflicting was the advice which followed, but the general tenor was for battle; and some wily generals suggested that the camels used for baggage should be placed in line, and driven towards the enemy, so that by their smell the cavalry horses should be put to flight, and in the confusion the attack be made. To this Prince Bayezed wisely objected, saying, "The honour of

our flag requires that those who march beneath the crescent should meet their enemy face to face, let that enemy be whom he will."

The Grand Vizier consulted the Koran, by opening a page at random for prophetic advice, and turned up the verse, "Verily, a large host is often beaten by a weaker one." As night came on, it was decided that battle should be given the next day.

Amurath passed the night in prayer, and when dawn broke, and a heavy shower fell which laid the dust, he took it as a sign that his prayers for victory were heard.

Amurath took command of the centre, with his Janizaries and cavalry of the guard; Prince Bayezed had the right wing, with the feudatory troops; and Prince Yakoub was on the left, with the Asiatic forces. On the Servian side King Lazarus commanded in the centre, his nephew, Yuk Brankowich, on the right, and the King of Bosnia on the left.

Amurath commenced the attack under cover of clouds of skirmishers along his whole front, but the Servians quickly threw forward their right, under the King of Bosnia, and so fiercely attacked Prince Yakoub, that his Asiatic troops began to waver. Amurath, with his royal iron mace in hand, was pressing on his Janizaries in the centre, and fighting hand to hand with the enemy, when the report came to him that his left had given way. His right was not being so hotly engaged; he therefore did not call up his reserve, but sent to Prince Bayezed to detach a part of his right wing, and charge the Bosnians in flank. The fight raged fiercely, and wave after wave of supports were brought to the front to maintain the position, but victory still hung in the balance.

At this moment Amurath's attention was attracted by a Servian nobleman of the name of Milosch Kabilovitsch, who, galloping forward by himself from the Servian ranks, made signals that he wished to parley. When safe within the Turkish ranks, he declared his birth, and, saying he was a deserter, demanded that he should be taken to the Sultan, as he had important secrets to reveal. Arrived in the presence of Amurath, who had paused in the fight, he knelt at his feet as if to do him homage, and then, quickly drawing a dagger, stabbed him in the belly, and sprang away to escape to his horse. Three times he was caught, and three times he wrenched himself from the grasp of his pursuers, but in the *mêlée* his horse took fright and fled, and he was cut to pieces by the infuriated Janizaries. Amurath knew that he had received a mortal wound, but concealing it from those around, he galloped to the cavalry of the reserve, and placing himself at their head, charged impetuously upon the Bosnians, and drove them back in confusion. He now ordered a general advance of the whole line, and the great Servian army fled in confusion before the Turks. The brave Sultan's strength just lasted to enable him to recognise the victory, and to be brought face to face with his prisoner King Lazarus, whom with his dying breath he cruelly ordered to be executed, and then expired.* The battle of Kossova was decisive in the history of Servia, and henceforth she became the vassal of Turkey; but the Bosnians, in their mountain fastnesses, still kept up the struggle at intervals, until the battle of Varna, in 1444, when Hunyades was defeated, and, with the destruction of his Servian and Bosnian forces, the latter practically became subject to Turkey; but the complete

* Creasy.

subjection of these countries was not effected until the victorious reign of Mahomet II. At the siege of Varna an incident occurred which showed that Christians can be more bigoted than the Turks. Hunyades, who was a Roman Catholic, was asked by George Brankovitch, of the Greek Church, what he intended to do if victory declared in his favour. He answered that he would compel every one of the inhabitants to become Roman Catholics. Brankovitch then went to the Sultan, and put the same question, and received the reply that he would build a church near every mosque, and allow the people to bow in the mosques or cross themselves in the churches, according to their respective creeds. The Servians who heard this thought it better to submit to the Turks than be subjected to the Latin Church.*

It was at this period that most of the nobles of Bosnia and Bulgaria adopted the Mahommedan faith, and as lands were granted to any family who could produce one son who was ready to become a Mahommedan, large numbers of the Bosnians and Bulgarians accepted the terms.

After the fall of Constantinople, in the reign of Mahomet II., Servia, Bosnia, Herzegovina, and Albania became incorporated as part of the Turkish Empire.

There were occasional attempts on the part of the Servians to shake off the authority of the Porte, but it was in the early part of the present century, under the hope of assistance from Russia, and when Turkey was weakened by foreign wars and the dissensions created by internal reforms, that the Servians thought that the favourable opportunity had arrived, and, goaded by the merciless excesses of the Janizaries, they listened to the voice of the hero, Czerny George—or Kara George, as

* Creasy.

the Turks called him—a peasant of Topolo. The stern character of this man may be judged from his earlier life. As a young man he had fought with his father in the revolt of 1787, and after the peace of Sistova they flew before the vengeance of the Turks to the Austrian frontier. There the old man paused, conscience-stricken at thus turning his back upon his native land. "George," he said, "stop and listen to your old father. It is cowardly to desert our country. Let us remain and give ourselves up, in the hope of pardon." "Father," replied George, "I know better; I have seen enough already to know what our fate would be; let us go on." "Then," said the father, "you depart alone, and I remain." "Then," said George, "it is better you should die by my hand, than submit to torture." The old man blessed his son, who plunged a dagger into his breast. After a time George returned to his country, and became a herder of pigs amongst the Servian forests. When the Janizaries, drunk with blood and carnage, entered the Schoumadia, George left his herd, and fled to the mountains, where he succeeded in rousing the spirit of the people, and soon gathered a large force about him. He was unanimously elected their leader, but at first declined. Much patriotism was exhibited; many of the people refusing commands, saying "they were fit to fight and follow, but not to lead." Kara George attacked the Janizaries with vigour, defeated them at Svilenoa, took Schabatz, and soon appeared before Belgrade.

At the news of the rising, Sultan Selim, who was threatened by a revolt of his own Janizaries, determined to take the part of Kara George and the Rayahs, and sent orders to his troops to support him against his rebellious dahis, or chiefs of the Janizaries. The united

forces soon gained the fortress of Belgrade; but after the Janizaries were defeated, the Sultan found it no easy matter to bring the Servian Rayahs to terms; they had felt their power, and their demands rose in proportion. The result was a prolonged struggle for independence, accompanied, as in the case of Greece, with internal rivalries and jealousies. But the extraordinary power of the genius of one man for inspiring courage and order was very prominent in the person of Kara George. While the war was raging with the Turks on the frontier, and dissensions were reigning within, he excited the enthusiasm of the people by the recollection of their former power under Douchan, and induced them at a favourable moment to revive the ancient Assembly of the Skuptina, or gathering together of the voivodes and their followers in the spring to discuss the affairs of the State.

They met; a Senate was convoked, and Philippovitch, who was named secretary, set about the reforms with remarkable activity. Each district nominated a number of representatives, in proportion to its population. Taxes were regulated, the rights of the clergy limited, schools were formed, district courts of justice established, village magistrates appointed, and right of appeal to the Senate. Truly this steady and cool organisation, in the midst of war and depression, was very admirable, and proves Kara George to have been a statesman of the highest order. Amongst the chief and most able of the administrators was Mladen Milovanovitch; amongst the most active, whose first object was his own ambition, was Milosch Obrénovitch.

Sultan Mahmoud determined to crush this perpetual Servian irritation, and launched such a powerful Turkish force against that country that even the military ability

of Kara George was unable to make head against it with the small forces at his disposal. Although he sought allies, he rejected the advice to apply to Russia, saying that it would be throwing off one tyrant to submit to a greater.

In his despair he appealed to Napoleon, but without success. Russia the whole of this time was intriguing with Servia, holding out hopes of assistance and friendship, and withdrawing them when convenient; and she took care to keep up her influence with many of the Servian politicians, and formed a powerful opposition to the anti-Russian Kara George.

It is probable that this irritating opposition of some of the leaders of his own people, on whom he had concentrated all his energies, may have so acted on the emotional character of this extraordinary man as to cause him to throw up the affairs of his country, and end his glorious life by an act of apparent treason. By the Treaty of Bucharest Russia threw over Servia; her fortresses were to be given up to the Sultan, and they were again to be reoccupied by Turkish garrisons.

On this point the Servian historian, Cunibert, says: "Such conduct might promote the ulterior designs of Russia in the East, but it showed little justice and generosity to Servia."

Kara George demanded that, prior to giving up the fortresses, some guarantees should be given for the security of his people; but this the Porte declined. Molla Pacha, of Widdin, was in active rebellion against the Sultan, and seized the opportunity to propose joint action with Servia against the Porte; but the Servians declined this offer on the urgent representations of Russia, who was endeavouring to induce Turkey to join the confederation against France, and was consequently

at that time desirous to save the Porte from embarassment.* Kara George now proposed a plan of battle to the Senate, which was most ably conceived. It was to destroy all the fortresses on the frontier, and concentrate all the Servian forces in the heart of their mountainous country for a final effort against the advancing Turks. It was, without doubt, their only hope of success. But his counsels were opposed, and he immediately gave way.

If we examine the character of this remarkable man, we find that he was extremely petulant and moody. Conscious of superior military genius to his fellow-countrymen, he had not the patience to combat their obstructive objections, so he took refuge in a petulant agreement to all they proposed, as much as to say, "Learn your ignorance by bitter experience." His nature was not grand enough to rise above the level of petty spite, and it seems by what followed as though he sacrificed his country to this feeling. It is impossible to suppose that his military genius did not foresee that when he gave the order for the distribution of his small forces over four different parts of his country, it was simply to court defeat; besides which, it was in exact opposition to his first advice. The Russian opposition on the Senate probably so exasperated him that he gave way, and allowed his country to be sacrificed. It is sad to see so great a mind brought so low. Had he remained, and died on the battle-field in defence of his country, he would have been one of the most illustrious heroes of history, but pique over-mastered him. The Turks advanced, the scattered Servian forces were cut up in detail, and the almost heroic Kara George gathered up his treasures,

* Creasy.

and with many of his voivodes disgracefully fled from his conquered country, and took refuge in Austria! Of all the voivodes, Milosch only remained—the representative of his country and of Russian policy. Milosch, after a show of resistance against the Turks, changed round, and allied himself with them, for the purpose of subjecting his country to obedience; and the Ottomans again spread over the land. Russia was soon relieved of her threatened danger from France by the defeat of Napoleon, and had no longer reason to court the assistance of Turkey, neither did she now approve of her growing power over Servia. Milosch, whilst in alliance with Turkey, secretly fomented a rebellion in Servia against the authority of the Porte. When all was ready, in 1815, he placed himself at their head, and dispersed the Ottoman troops, leaving them only the fortresses of the country.

The moment was favourable, for intrigues in the Ottoman Empire were rousing the Christian subjects to rebel; the Porte deemed it wiser to temporise. Milosch was made Prince of Servia, and backed by Russia, obtained extensive concessions from the Turks.

But there was an opposing party to the increasing power of Milosch, and this party would gladly have found a leader. At this time Kara George was in Bessarabia, where a Servian named Georgiki brought him a secret message begging him to come to the assistance of his country. Kara George appears to have informed the Russian consul at Jassy of his intention to return, and received encouragement to proceed. On his crossing the frontier he was shot, by whose orders is still a mystery, but it is attributed to Milosch.

By the separate Act relating to Servia in the Convention of Ackerman, 1826, it was enacted that Musul-

mans, other than those belonging to the garrisons, should be prohibited from establishing themselves in Servia. It having been agreed by the former concessions to Milosch that the resident Musulmans should be expelled the country, but that time should be allowed for their emigration, we see what a fertile source of misunderstanding was thus created, and we also see the intolerant nature of the despotic power that would be wielded in Servian self-government. The Porte soon recognised the quarter that directed the actions of Milosch, and we have the curious spectacle of the Sultan taking the part of the Servian people against their rulers—in fact, despotic Turkey defending the Servians from the machinations of a still greater despot. The first Hatt-i-cherif confirming the liberty and rights of the Servian people was issued in 1829, and was followed by another in 1830. By them the Servians were secured the entire management and control of their own affairs. It also stipulated that "the Servian nation shall pay to their prince the sum required for his maintenance and expenses, but this sum must not be an intolerable burden on the poor." Also "The Representative Council shall not be dismissed unless they have been guilty of grave offence to the Porte, and towards the laws and constitution of their country." Twelve months were given to the Turks to clear out, "bag and baggage," but as it was found impossible for them to do so without the grossest injustice, the term was increased to five years. Milosch grew in despotism, trifled with the formation of a constitution, and kept the country in a ferment.

The Servians, driven to despair, appealed to the Porte to protect them, and to compel the prince to grant them their liberties; and in 1838 they obtained a

fresh Hatt-i-cherif, and a charter of their liberties, which goes by the name of the "Organic Statute." It confirms the previous Hatt-i-cherifs, limits the revenue of the prince to £20,000 a year, and directs that three functionaries shall be appointed directors of internal affairs, of justice, and of finance, these officers to be responsible to the Council for the management of the affairs entrusted to them, and to be called upon annually for an account of their stewardship.

The members of the Council were to consist of seventeen members, Servians by birth, they were not to be removable at the discretion of the Prince, and they were to form a National Representative Assembly. But the appetite for despotism of Prince Milosch had been so whetted that he could no longer restrain it, and he refused to fulfil the terms of the Constitution. His subjects rebelled, expelled him from Servia, and placed his eldest son Milan on the throne, who, dying soon afterwards, was succeeded by his brother Michael.

Two parties now waged a war of intrigue in Servia, the one Russian, with the prince at its head, the other Turkish, supported by the Servian people. Prince Michael was as despotic as his father, and did his utmost to intrigue with the neighbouring Christian populations of Turkey to effect a rising against the Ottoman Government. His despotic conduct to the Servian people was so galling that they rose, and with the assistance of the Porte deposed and sent him into exile. In this extremity who was to be their leader?

Kara George was long since dead, but he had left behind him a son, Alexander; and the now aged warriors, who had fought beside the gallant father, thought there could be no better representative of their country than the son of their revered commander.

They therefore, in 1842, in the name of the people, proclaimed Alexander Kara Georgevitch Prince of Servia. The Porte, upon being asked by the foreign Powers what course they proposed to take, replied that they should consult the wishes of the Servian people. The accession of Alexander was a great blow to Russian intrigue, and the emperor made a strong protest, and did his utmost to prevent the young prince being confirmed on the throne; but the firm attitude assumed by the Servian people, who even threatened war against Russia rather than give up the object of their choice, restrained any forcible interference. It was with the greatest difficulty that Lord Aberdeen, then Foreign Secretary, prevented a rupture between Russia and Turkey. And now Servia was at last to have peace, and to be left to the quiet control of her own affairs under the judicious reign of Alexander. The Turks had not left the country as stipulated, but both Mahommedan and Christian now lived peaceably together, and there were no longer complaints of Turkish oppression or Turkish outrage. Roads were made, education flourished, and for eighteen years Servia advanced in progress under Alexander, simply because he protected her from the effects of intrigue, and was a liberal ruler. During the Crimean War, Russia made the greatest exertions to rouse the Servian people to attack the Turks, but nothing would induce them to swerve from their allegiance; and the following remarkable memorandum, which was then drawn up by the Servian Government, stands out in strong and brilliant contrast to their miserable conduct of duplicity in 1876, and the result to the country which followed these opposite courses of action points a moral:—

"The whole nation is perfectly convinced that the

most precious interests impose upon it the maintenance of tranquillity and order, and the avoidance of anything which could involve it in war, and turn Servia into a battle-field. Filled with a deep gratitude to the Suzerain Court for the privileges which have been so graciously confirmed to them, and for the attitude which they have been allowed to hold during this war, the Government and people of Servia are too much alive to their own interests, and too much attached to the happiness of their country, to hesitate a moment as to the line of conduct to be followed: their consciousness of their own situation will preserve them better than any threats whatever from all false and injurious measures.

"In other respects, since the war has broken out, has not Servia sufficiently shown that she both knows and will remain faithful to her duties and obligations? Notwithstanding all that may have been said, she has never ceased following a line of conduct, retiring, it is true, but loyal and conformable to her engagements. Neither will she henceforward deviate from this line of conduct. The Sublime Porte may be perfectly sure of this."

But such a happy state of affairs was not destined to last; it was anything but in accordance with Russian policy; and so the usual "rebellion machinery" was put in motion. Foreign agents were introduced to the country, jealousies were fanned into a flame, suspicions were fomented, and at length, after great perseverence, an outbreak was created, Alexander was deposed, and Milosch the despot returned to the country. No sooner had he entered than reports began to be spread of Turkish oppression and outrages.

Christian brigands were introduced, with orders to

assume Musulman names, and attack the Servians. Mr. Longworth says: "The object for which they were hired appears to me to have been as follows: To cause general belief that the Musulmans were constantly killing the Christians, and to create disturbances throughout those very districts which the Grand Vizier was visiting, so that it might hereafter be said that even the presence of the Grand Vizier was not sufficient to prevent disorder and murder." Just at this time (1860) the old Prince Milosh died, and his son Michael claimed the hereditary right to the throne. At first the Porte objected, but eventually gave way.

Prince Michael proved a willing agent of Russia in the endeavour to raise the people against the Turks. He enrolled a large body of police from amongst refugee Montenegrins, and Christians from other parts of Turkey, who had been noted for their crimes, as well as for their enmity to the Turks. Their orders were to intimidate the Turkish population. Mr. Longworth says: "The impression made by this system of terror on the Turkish population, who naturally shrink from a collision, well knowing by experience that, right or wrong, they would be sacrificed, was very painful to contemplate. The Servians themselves, conscious that they were driving them to despair, declared them to be arming, but I have been at great pains to clear up this accusation, and I feel convinced it was unfounded. They showed great patience and forbearance to the last."

Then followed the usual programme: murders of Turks, then murders of Christians, then mutual exasperation and bloodshed.

In 1861 the Prince convoked the Skuptchina, and proposed the following three measures:—That the succession to the principality should be declared here-

ditary. That a militia of 50,000 men, with a reserve of 70,000, should be raised. That he alone should represent the Servian nation in its relation with foreign Powers, and should conclude all treaties and conventions. He afterwards reduced the number of the members of the Skuptchina by one hundred, and gave himself the power of dissolving it. He also limited the right of convocation to three years, instead of leaving it annual, and in other ways took the whole reins of government into his own hands. The British Government, as well as the Porte, protested against this defiance of treaties and obligations—but they only protested.

Shortly after this, Russian consular agents (agitators, in point of fact) were sent to reside in most of the towns in Turkey, and reports became rife of a general rising of the Christians, and that Servia would take the field in their cause.

It must be remembered that up to this time the principal fortresses of Servia had remained in the hands of the Turks. Prince Michael had at last worked the Servian people up to a proper pitch of exasperation. The Turks also were similarly prepared. The order was given to attack the Turkish quarter of Belgrade, and men, women, and children were indiscriminately massacred. Mr. Longworth himself saw a cartload of slaughtered Turkish women.

The Servians fired on the fortress, and the Turks commenced to bombard the Christian quarters of the town, upon which, of course, there was an immediate outcry over all Europe. Russia now supplied the Servians with arms and ammunition.

At this the Powers remonstrated. At first Russia denied that she had sent them; then she said that they

were but few and trifling, and were not intended for Servia at all; but at last the whole transaction was exposed, and the truth came out. Still, the foreign Powers allowed the breach of international law. Turkey now became alarmed, and began to concentrate troops on the Servian frontier; but the cry was immediately raised that the poor Servian Christians were going to be massacred by the brutal Turks, and the proceedings of the Porte were denounced in the British House of Commons. The government of England was, however, under Lord Palmerston, who resolutely fought the principle of the binding-power of treaties. Of the other foreign Powers, France, Italy, and Russia were foremost in support of Servia. A mixed commission was convoked at Constantinople; the Porte relinquished the Servian fortresses, and left that country entirely independent, with the exception of the trifling tribute of £20,000 per annum. How useless these concessions of the Porte were, so far as securing peace, and how evident it was that no concessions, however great, could prevent intrigues against the Porte, has been manifested by the conduct of Servia in 1876. In fact, the whole history of Servia for the last twenty years has been only a part of the drama which is now being acted, and the closing scene has not as yet appeared. On the 10th of June, 1868, an abominable conspiracy was formed to assassinate Prince Michael, and he was brutally shot and mutilated while walking in the Royal Park with the ladies and attendants of his court. The murderers were arrested, and turned out to be enthusiasts, whose chief idea was the formation of a republic; but from correspondence in their possession much unjust suspicion was thrown upon Alexander Georgevitch. There was no proof, but it was convenient

for political intrigue to raise a storm against him, and the indignation of the Servian people rose furiously against the only man who had ever brought them peace and happiness. Had he not been under Austrian protection he would have probably fallen a victim to the popular fury.

The independence of Montenegro commenced with the early settlement of the Slavs in that mountainous country, and although it has been the theatre of many a struggle with the Ottoman power, it has never been subdued to less than a tributary of the Porte.

In 1688 it was placed under the protection of the Venetian Republic, but was restored to the Porte by the treaty of Passarowitz, in 1718.

In 1796, Montenegro placed itself under the Protectorate of Russia, and although a tributary to the Porte it still looks to the Czar for support in time of need. It may be called one of the great Pan-Slavic weapons of war, which is wielded at intervals, and always inflicts a deep wound. Pan-Slavism or Pan-Russianism, for they are in reality the same thing, has produced much trouble, and seems likely to continue its work of carnage. Pan-Hellenism, which used to be the tool of Pan-Slavism, is now its great opponent. Both sides are adepts in the art of intrigue, and are said to be pregnant with secret societies, of which Bucharest is the head centre of the one, and Athens of the other. Unfortunate Turkey is the field where they display their powers.

The one has for its object the establishment of a great Slav Empire, which, considering that the great bulk of Slavs are Russian subjects, would probably result in the extension of the Russian Empire. The other aims at the restoration of the Byzantine Empire.

Russia will probably favour the Pan-Slavic idea up

to a certain point, until in fact it gives her all she requires, and will then try to stamp it out, but secret societies are dangerous weapons, and they may prove more dangerous than Russia anticipates.

There is another colony of Slavs in Turkey in Europe, and said to number about 20,000 inhabitants in the Dobrudscha, under the name of Lipovans. They, like the Cossacks and Tartars in the same quarter, are Russian emigrants who have arrived at various times from the interior of that country. They are a peculiar sect, who style themselves "Vieux croyants," in consequence of their ancestors having protested against the assumption of the title of Supreme Head of the Church of Russia by Peter the Great. They are the Old Catholics of the Græco-Russian Church. The Cossacks of the Dobrudscha are also of the Slavonic family; they number about 9,000, and have emigrated at different times from the Ukraine; they hold the same religious views as the Lipovans, and are generally found amongst the fishermen on the lakes and rivers, which they farm from the Turkish Government.

I have shown that the Bulgarians are frequently numbered amongst the Greek population, because they belonged to the Greek Church; in like manner they are also numbered amongst the Slavs, because their language is Slavonic. The Pan-Hellenic and Pan-Slavonic parties each drag at them to draw them into their fold, but they belong to neither one nor the other, and, except by marriage, are sprung from a totally different family of men.

These two great "isms" are the ruin of the population of Turkey and her tributaries. If the people are let alone, they are able and anxious to be industrious, and to advance in progress, but they are not allowed

the chance, and the constant state of agitation produces a feverish excitement and want of confidence in the public mind, which is a bar to all progress. We have seen how Servia prospered under the eighteen years' quiet rule of Alexander, when Turks and Christians lived amicably together, and all was peace and happiness. I believe that this blessing might be extended to the whole of Turkey if she were once freed from those curses of the human race, "agitators." In this maledictory remark I beg to draw a broad distinction between an agitator and a reformer—the one is either an egotist or an intriguer, while the other is a patriot, but they are too often confounded. The success of these agitators is derived from their thorough knowledge of the gregarious nature of men, and how they delight, like sheep, in following a bell-wether, providing he bells loud enough. This blind following of a leader was rather amusingly illustrated at Belgrade on the 9th of April, 1865, when a requiem was being chanted in the Cathedral for the soul of Mr. Cobden. The church was crowded, but hardly any of the congregation had a notion who good Mr. Cobden was. The wife of one of the principal statesmen in Servia was asked by an Englishman, who the person was for whose soul she had been praying? and she replied, "An English benefactor of our country." How? "Because he preached against the Turks." But who was he? "Why, the husband of your Queen, to be sure!"

The good lady was determined to give the highest honour and position which could possibly be conferred upon her hero. Those who "talk down" the Turk may, therefore, contemplate the lofty pinnacle upon which they may hope to be placed in the imaginations of the fair sex of Servia.

CHAPTER XIV.

TURKEY'S ARMY AND NAVY.

Turkish Military Organisation—Turkish Army—Its Composition—Military Education—Nizam, Ichtiat, Redifs—Cavalry and Artillery Reserves—Material of War—Pay of Officers—Turkish Navy—Ironclads—Naval Education—Hobart Pacha.

As the Balkan range of mountains is one of the natural defensive fortresses of Turkey in Europe, it demands to be considered from a military aspect, but to do this we must open a wide door, and through it enter into the military establishment of Turkey.

This will lead us into the presence of statistics and details which will be very dry and uninteresting to the general reader, who may, if he pleases, skip this and the following chapter.

On the other hand, these are times when any information on such subjects may be of value, and I therefore offer (for those who may be interested) the information I have been enabled to obtain, and the ideas which, rightly or wrongly, have suggested themselves to me, and I have endeavoured to formulate them so that they may be judged in a practical and professional manner.

Our first step in this direction will be to analyse the composition of the Turkish army; but it is hardly necessary for me to warn my reader that a paper army in Turkey is even more unreal in point of numbers than it is in other countries.

The Turkish Army.

An army properly so called may be said to be composed of two parts—1. The Mental; 2. The Physical; and these again may be subdivided into—

1. Mental ...
   1. The ability of the General.
   2. The standard of education of the officers.
   3. Efficiency in drill of the men.
   4. System of organisation.
   5. Quality of material of war.

2. Physical ...
   1. Strength and endurance of men and officers.
   2. Strength and endurance of horses.
   3. The magnitude of the source from which men and horses are drawn.
   4. The quantity of the material of war.
   5. The means of supply.

Given the mental and physical parts of an army in perfection, the co-efficient of effective force will be *mobility*, which may be measured by the nature of the country and the genius of the general.

It is extremely difficult to measure the effective force of the Turkish army by the foregoing standard, in consequence of the obstacles to obtaining accurate information. Even personal observation may be very misleading. I have seen several regiments of Turkish cavalry; some were admirably mounted, and I should have gone away with the idea of that important arm being in excellent order, had I not met other regiments with horses which were such weeds that for all practical purposes the men were dismounted. A stranger seeing a regiment of Turkish volunteers armed with Martini-

Henry rifles would naturally infer that if such admirable weapons were given to the auxiliary forces, the regular army must certainly have either the same or better arms; but it is not so.

All that I can do, is to offer my reader the best statistics I have been able to find, and to supplement them with my own impressions, based upon personal observation and hearsay evidence.

Proceeding by the standard of efficiency which I have drawn up, we will commence with the mental parts of the army, and—

1. *The ability of the Seraskier.*—This is at present *in nubibus*, and there it must remain until the next campaign.

2. *The Standard of Education of the Officers.*—There are several excellent military schools, both of an advanced and of a preparatory nature. At the head of these may be mentioned *The College of Artillery and Engineering* at Coumber-Khauch, in the "sweet waters" at Constantinople. This college is divided into four sections, of twenty-five students in each. The course of study extends over four years, and the whole organisation is remarkably good. The students have the rank of Sub-Lieutenants, and receive pay at the rate of 180 piastres per month.

The *Imperial Military College*, at Pancaldi, founded by Sultan Mahmoud II. The instruction at this college is excellent, but it begins at the wrong end, and turns out *Captains* instead of Sub-Lieutenants. The course of studies extends over five years, when the students are drafted into the army with the rank of captain, and thus lose the *practical* experience of subalterns, which is of so much value in guiding the interior economy of a regiment. The college is commanded by a general of brigade, and in 1873 it turned out 103 students as

captains. The supply of the students is drawn from the *Military Preparatory Schools*, which are eight in number—one at Constantinople, and at Adrianople, Monastir, Bosna-Seraï, Broussa, Erzeroum, Damascus, and Bagdad. The course of instruction extends over four years, and the students are drafted at the age of sixteen into the Imperial Military College. The instruction consists of the Turkish, Arabic, and French languages, history and geography, mathematics and astronomy. Each school has six professors, and from 80 to 100 students, with the exception of the one at Constantinople, which has 400 students, and a proportionate number of professors.

The Constantinople school is commanded by a general of brigade, and the other schools by colonels.

The preparatory schools, or *idadyeh*, are now supplied with students from *elementary schools*, or *ruchdiyeh*, which were established in 1875. As yet they are only eight in number, and are all at Constantinople. They are organised on the model of the *idadyeh*, and teach languages, calligraphy, drawing, mathematics, and geography. The students can enter the preparatory from the elementary schools (by examination) for either the army, navy, or the military medical services; and they are also prepared as clerks for the civil service.

The *Military College of Medicine*, or *Thibbiyeh*, situated at Constantinople, for the education of surgeons. In 1873 this college turned out thirty-three surgeons for the army, and I am told that of late years the course of studies has been much improved. With the exception of the elementary schools at Ghul-khaneh and Selamsig, only Musulman students are supposed to be admitted,* but some exceptions are made in favour of

* Becker, Ubicini, Vincent, and personal observation.

Christians. Like many other Turkish institutions the organisation of these military colleges is excellent, but the results are small. The means of education are there, but the students are not *made* to profit by them; but it is a great point gained that the path is all clear for reform in this quarter, and the organisation ready to hand. The higher grades of officers, such as generals and the staff, are all appointed by favouritism, and without any regard to their military abilities, so that I fear we must place the *standard of education of the officers of the Turkish army* at a low level.

3. *Efficiency in Drill of the Men.*—This is certainly faulty. The men are taught to move quickly into their formations, but they are very deficient in the use of their weapons, and the change of arms from the Snider to the Martini-Henry, which is now going on, will not improve this state of affairs.

4. *The system of organisation.*—The Turkish forces are divided into four parts—

(1). The standing army.

(2). The reserves.

(3). The *levée en masse.*

(4). Auxiliary troops.

(1). The *standing army* consists of the *Nizam*, or regular army, maintained during peace; and the *Ikhtiat*, or first reserve, which is composed of men who have served their appointed time in the Nizam, and are liable to be called upon to fill vacancies. They are occasionally taken to form complete regiments, and the 7th Corps d'Armée of Yemen was formed of battalions composed of these reserve men.

Military service extends over twelve years, viz., four in the Nizam, two in the Ikhtiat, three in the 1st Redif, and three in the 2nd Redif.

The standing army is divided into seven corps d'armée, composed of the following forces :—

1st Corps d'Armée.—Head-quarters, CONSTANTINOPLE.

	Battalions.	Squadrons.	Batteries.
7 Regiments of Infantry	21	—	—
7 Battalions of Chasseurs	7	—	—
4 Regiments of Cavalry ...	—	24	—
1 Regiment of Circassians	—	5	—
2 Regiments of Cossacks	—	8	—
1 Regiment of Artillery ...	—	—	14
	28	37	14

2nd Corps d'Armée.—Head-quarters, SCHUMLA.

	Battalions.	Squadrons.	Batteries.
5 Regiments of Infantry	15	—	—
5 Battalions of Chasseurs	5	—	—
1 Regiment of the Frontier	3	—	—
4 Regiments of Cavalry	—	24	—
1 Regiment of Artillery ...	—	—	14
	23	24	14

3rd Corps d'Armée.—Head-quarters, MONASTIR.

	Battalions.	Squadrons.	Batteries.
6 Regiments of Infantry	18	—	—
6 Battalions of Chasseurs	6	—	—
1 Regiment of the Frontier	3	—	—
2 Regiments of Bosniaks	6	—	—
4 „ Cavalry ...	—	24	—
1 Regiment of Artillery ...	—	—	14
	33	24	14 *

4th Corps d'Armée.—Head-quarters, ERZEROUM.

	Battalions.	Squadrons.	Batteries.
5 Regiments of Infantry	15	—	—
5 Battalions of Chasseurs	5	—	—
4 Regiments of Cavalry	—	24	—
1 Regiment of Artillery ...	—	—	14
	20	24	14

* There are in addition one regiment (de Cordon), one battalion Miksitch, and one regiment Austrian Frontier.

5th Corps d'Armée.—Head-quarters, DAMASCUS.

	Battalions.	Squadrons.	Batteries.
5 Regiments of Infantry	15	—	—
5 Battalions of Chasseurs	5	—	—
4 Regiments of Cavalry	—	24	—
1 Regiment of Artillery ...	—	—	14
	20	24	14

6th Corps d'Armée.—Head-quarters, BAGDAD.

	Battalions.	Squadrons.	Batteries.
6 Regiments of Infantry	18	—	—
6 Battalions of Chasseurs	6	—	—
4 Regiments of Cavalry	—	24	—
1 Regiment of Artillery ...	—	—	14
	24	24	14

7th Corps d'Armée.—Head-quarters, YEMEN.

	Battalions.	Squadrons.	Batteries.
5 Regiments of Infantry	15	—	—
5 Battalions of Chasseurs	5	—	—
1 Squadron of Circassians	—	1	—
2 Battalions of Artillery...	—	—	6
	20	1	6 *

A regiment of infantry is composed of 3 battalions of 8 companies. The complement of a battalion on a war footing is 800, and on a peace footing, as a rule, 450 rank and file.

A regiment of cavalry is composed of 6 squadrons, except those of the Cossacks, which have only 4 squadrons. The war state of a squadron is 140, and the peace state 90 horses.

A regiment of artillery is composed of 4 battalions of 3 batteries, 1 mountain battery, and battery of mitrailleuses, 6 guns to each battery. The guns of the horse artillery, and those of one battalion of field

* Becker.

artillery, are Krupp steel guns, similar to those in the Prussian service.

The strength of a regiment of field artillery is—

	Men.	Horses.	Mules.
In war	2,340	2,632	119
In peace	1,400	600	—

The garrison artillery are not attached to any corps d'armée in particular, but are placed under the orders of the Minister of War. It is composed of 2 battalions of 4 companies each; and the war strength of a battalion is 564 men.

The war strength of the standing army will consequently be—

	Men.	Horses.	Guns.
Infantry, 168 Battalions ...	134,000	—	—
Cavalry, 158 Squadrons ...	20,540	20,540	—
Artillery, 90 Batteries ...	15,142	17,718	540
Engineers, 2 Battalions ...	1,128	—	—
Total	170,810	38,258	540

The peace strength—

	Men.	Horses.	Guns.
Infantry, 168 Battalions...	75,000	—	—
Cavalry, 158 Squadrons...	14,200	14,200	—
Artillery, 90 Batteries ...	9,000	3,900	540
Engineers, 2 Battalions...	900	—	—
Total	99,100	18,100	540 *

(2). In addition to the foregoing there are artillery of reserve, and the stationary troops and police, which may be comprised under the following headings :—

(*a.*) *Regiment of Artillery of Reserve,* which is organised like the field artillery. Its duties are to make experiments with new arms, and to furnish the necessary artillery to expeditionary corps, and to the

* Becker.

troops of the reserve; it, in fact, supplements the artillery force of other corps when required.

(*b.*) *Stationary Garrison Artillery* comprises 7 regiments of garrison artillery, of which 1 is at the Bosphorus, 2 at the Dardanelles, 1 on the Danube, and 3 scattered amongst the forts in various parts of the country. A regiment is composed of 4 battalions of 3 companies. The war strength of a regiment is 2,040 men, and the peace strength half of that number.

In addition to this there are detached forces of garrison artillery amounting altogether on a war strength to 7,000 men, making a grand total of about 21,000 in the stationary garrison artillery.

(*c.*) *Corps of Military Workmen,* which is composed of 2 divisions of 2 battalions each. The total strength of this corps is about 3,000 men, and it is stationed at Topana, in Constantinople.

(*d.*) *Gendarmerie of Constantinople.*—This corps is similar to that of our "Yeomen of the Guard," and was organised in 1869. It is composed of distinguished non-commissioned officers.

(*e.*) *Zaptiehs, or Police of the Towns and Country.*—They have a military organisation, and number about 20,000* men, including infantry and cavalry.

(*f.*) *Medical Establishments.*—At Constantinople there are eight military hospitals, which can receive more than 2,000 patients, and in every large town throughout the country (where there are permanent garrisons) there is a military hospital, which receives its supplies from the School of Medicine at Constantinople, The sick are, as a rule, well cared for.

(*g.*) *The Reserves.*—They are divided into the first and second *Redifs.*

* This force is variously estimated from 20,000 to 75,000 men.

The 1*st Redifs* are composed of 120 battalions of infantry, of eight companies each. To each of the first five corps d'armée twenty-four battalions of the 1st Redifs are attached. Those of the 6th Corps are not yet organised, and the 7th Corps has no reserves.

The men serve for three years (after leaving the Ikhtiat), and then pass into the 2nd Redif.

The Redifs should properly be called up for one month's drill in each year, but from motives of economy the law has been neglected in this respect.

The Redifs are composed only of infantry. The reserve of cavalry is supplied from the auxiliary forces, and the artillery from the artillery reserve.

According to regulation, the 1st Redifs should amount to 120 battalions of 800 men each, giving a total of 96,000 men.

The 2*nd Redifs* are organised in the same manner, and should give also 120 battalions of 800 men each; but about sixty battalions are, I believe, the most that could be mustered.*

(3) *The "Levée en Masse" (Moustafiz).*—The Minister of War estimates the number of men which could thus be obtained at 250,000, but there is no organisation for them. They might, however, be utilised for filling vacancies. Properly speaking, the Moustafiz are not legally liable to serve away from their own district, but in cases of great emergency they would, doubtless, be forced to recruit the regular army.

(4) *Auxiliary Forces.*—These are of two kinds—the volunteers, or Bashi-Bazouks, and the contingents from the different tribes and tributaries.

The Bashi-Bazouks are organised like the Nizam,

* 1874.

and are principally infantry; but they are an undisciplined set of brigands.

The contingents from the tribes of Arabs, Kurds, &c., form an admirable force of irregular cavalry; they are commanded by their own chiefs, who have unlimited power over their men.

During the Crimean War there were 30,000 Bashi-Bazouks and 10,000 tribal irregular cavalry, and probably an equal force could be raised in the present day, and if the Bashi-Bazouks were officered with Europeans (as they were during the Crimean War) they would, in the course of twelve months, form a very valuable reserve. Although a wild set of men, they are amenable to discipline. At the close of the Crimean War, when they were disbanded, each regiment was marched to its own part of the country, where it was dismissed, and each man received the arms he carried, together with an English sovereign. During these marches the discipline of the men was admirable.

The following, then, is a summary of the total forces available, *on paper*, to the Ottoman Government in event of war:—

	Men.	Horses.	Guns.
Infantry, Standing Army, 168 Battalions	134,000	—	—
„ 1st Redifs, 120 „	96,000	—	—
„ 2nd Redifs, 120 „	96,000	—	—
Levée en Masse	250,000	—	—
Cavalry, Standing Army, 158 Squadrons	20,540	20,540	—
„ Auxiliary	10,000	10,000	—
Artillery, Horse and Field, 90 Batteries	15,042	17,718	540
„ Reserve ... 14 „	2,340	2,751	84
„ Garrison ... 7 Regiments	14,280	—	—
„ Detachments ... 20 ...	7,000	—	—
Engineers... ... ... 2 Battalions	1,128	—	—
Zaptiehs	20,000	—	—
Total...	666,530	51,009	624

The deficiency here is evidently in dismounted men in the cavalry and in the strength of the engineers.

The men for the regular army are, by the decree of 1869, recruited from the Musulman population by conscription.

Their first drawing commences when they are twenty years of age, if they draw a blank they again come up the following year, and so on until twenty-six years of age, at which time, if they have drawn six blanks, they pass at once into the reserve.

This plan has great inconveniences, as it obliges men to travel sometimes long distances every year for their "drawing," and keeps them in an unsettled state as to their future.

Moreover, it passes men into the reserve who have not had a military training.

The exemptions are members of the legal profession and priests, and the only sons of families. Exemption, and also *discharge*, can be *purchased* according to present arrangements, for from £40 to £50 Turkish, equal to about £36 to £45 sterling. The price before 1869 was £73 sterling; and the Government received rather a startling example of the dislike to military service, when the reduction in the price of discharge was made. In the 3rd Army Corps no less than 4,000 men applied for their discharge in 1869, while the average number in previous years before the reduction of cost of discharge was only 400!

The production of such a large sum of money represented by the discharge of 4,000 men, £200,000 in one district, was so unexpected that inquiries were set on foot to discover how the money had been produced, and it was found that it had been obtained by the sale of landed property; in most cases to Christians. Much

bribery is practised in the purchase of exemptions. One of the officers sent to the Monastir district, was discovered to have pocketed as much as £6,000 for letting off 1,600 recruits.

The Brigade of Cossacks is the only corps in which Christians are at present admitted into the rank and file. It is recruited from volunteers. At first the Christians predominated, but now the reverse is the case.

By law, the annual contingent of recruits is fixed at 37,500, but the real number does not exceed 25,000 men.

Recruiting is divided into districts corresponding with the head-quarters of the corps d'armée. In each district the levy of recruits is made by a commission nominated by the general of the corps d'armée, and composed of one superior officer, one doctor, one mollah, one secretary, and the members of the Medjlis or civil court.*

I have already alluded to the education of officers, but they do not all pass through that course. Some are raised from the ranks, and others appointed by favour, and so little pains is taken to teach them their duties after they enter the service, that those from the military colleges forget what they have learnt, and the knowledge of the others is infinitesimal.

The recruiting of horses, or *remounts*, comes under the head of two systems. Agents are sent by the Minister of War to foreign countries (principally Hungary) to purchase horses, and purchases are made in the military districts by commissions nominated by the general of the corps d'armée, and sometimes by the colonels of regiments.

* Becker.

The artillery purchase the greater part of their horses abroad, in Hungary, Transylvania, and in Bessarabia; there would, therefore, be great difficulty in getting remounts for this branch of the service during war, as the Turkish horses are so small that they are unfitted for the use of artillery.

Administration of the Army.

The Sultan is the supreme head of all the forces by land and sea. Next to him comes the Grand Vizier. The Minister of War, or *Seraskier*, directs under his orders the various services.

The Ministry of War is divided as follows :—

(1) The Grand Military Council (Dari-Choura); (2) Council of Topana.

Under the orders of the Minister of War are the following officers :—

The Generals in command of the seven corps d'armée.

The Generals of Divisions and Brigades which may be temporarily created.

The Central Commission of Reserves.

The Grand Military Council.

(1) The Council Proper, composed of the Minister of War, a Field-Marshal (Mouchir), as President, six Generals of Division, and one General of Brigade.

(2) The departments, which include the Adjutant-General, Quartermaster-General, Paymaster-General, and General of the Staff, or Military Secretary.

The *Council of Topana*, under the presidency of the Chief of Artillery, furnishes and controls the material of war and all military manufacturing establishments. The corps of workmen are under their direction.

The *Seven Corps d'Armée* are each commanded by a Field-Marshal, who is assisted by the État

Major, the Military Council, and a Sub-Commission of Redifs.

The État Major is composed of the Field-Marshal and his staff of four Generals of Division (of which one is President of the Military Council); five Generals of Brigade, one of which is the Chief of Artillery, and another President of the Sub-Commission of Redifs; four Colonels or Lieutenant-Colonels; the Senior Officer of Engineers; one Surgeon-Major; one Officer of "Intendance;" two of Control; and one Accountant.

Through this staff the Commander-in-Chief can put himself into communication with every part of the corps d'armée.

The *Military Council* is composed of a General of Division (as President), some Generals of Brigade or Colonels, an Assistant Adjutant-General, a Surgeon-Major, and a Secretary. It is in communication with the Military Council at Constantinople, and directs the Adjutant-General's department of the corps d'armée; but such a division of authority cannot do otherwise than create confusion.

Regiments or battalions which are on detached service are only responsible to the Military Council at Constantinople.

The *Sub-Commission of Redifs*, presided over by a General of Brigade, attends to the conscription, and to the calling up of the Ikhtiat and Redifs. The main principle of this organisation is that all tactical movements shall be under the direction of the Commander-in-Chief of the corps d'armée, while the administration is under the control of the Military Council at Constantinople—two masters in one house—which must prove a certain source of difficulty, delay, and confusion.

Special commands are formed in certain parts of the

empire where disaffection is anticipated. The troops which compose them are taken from the district corps d'armée, but the commandant reports direct to Constantinople. Another *imperium in imperio*.

There are six of these commands:—

1. That on the frontier of Bosnia and Servia, which generally consists of about 8,000 men, and is drawn from the 5th Corps d'Armée.

2. The Brigade of Herzegovina, of about 5,000 men, also drawn from the 3rd Corps.

3. The Brigade of Thessaly, whose duty it is to keep down brigandage on the Greek frontier, composed of about 3,000 men, also drawn from the 3rd Corps.

4. The Brigade of Tripoli and Barbary, composed of a regiment and a battalion of Chasseurs from the 1st Corps d'Armée.

5. The Division of Candia, of about 6,000 men, furnished by the 1st, 2nd, and 5th Corps.

6. The Division of Nedjed, of about 6,000 men, furnished by the 6th Corps.

The first two commands, are at present necessarily merged, in the armies which are engaged in the military occupation for quelling rebellion.

The *Central Commission of Redifs* is at Constantinople, and directs and controls the sub-commissioner.

The *Control, Commissariat*, and *Paymaster's Departments* are centralised at Constantinople, which is the chief depôt for military stores, and is under the control of the Grand Military Council. The flour for the troops is not purchased, but is made from the wheat, &c., received for the Government tithes, which should effect a great saving. But there exists much corruption in this, as in all other branches of administration, and I have heard of a case of the tithe wheat

from *Candia* being sent to a town in the interior of Macedonia, to be ground into flour by contract. The arrangement was, of course, the result of *backshish*, and I was told the Government lost £4,000 by this one transaction.

The rations of the troops are good, and generally regularly served out. It is composed of bread 960 grammes, meat 256 grammes, vegetables 256 grammes, butter 4 grammes, salt 1 gramme. For each man the company receives 250 grammes of wood, and 3 grammes of oil.

The rations of forage are:—Barley, 3·840 kilogrammes; hay, 3·840; straw, 1·280.

Officers receive a certain number of rations according to their rank, and in most cases make money by selling them. The following is a list of pay and rations of officers and men:—

	Piastres* per month.	Rations per day.	Forage rations per day.
Field-Marshal ...	25,000	128	64
General of Division	8,333	64	20
„ „ Brigade	5,000	32	12
Colonel	2,500	12	8
Lieut.-Colonel ...	1,633	8	3
Major	1,250	6	2
Adjutant	625	4	1
Captain	350	2	0
Lieutenant	250	1	0
Sub-Lieut. 1st Class	230	1	0
„ 2nd „	210	1	0
Sergeant-Major ...	50	1	0
Sergeant	35	1	0
Corporal	30	1	0
Private	25	1	0

The pay of the privates is generally in arrear, sometimes as much as two years!

* A piastre = 2d. nearly.

This organisation of the Turkish army was commenced by Riza Pacha, in 1843, and completed by Hussein Avni Pacha, in 1869, and the assassination of that general, by which his military knowledge was lost, has been a great blow to the country in its present difficulties. It will be seen that the *system of organisation* has much to recommend it, but, like all other branches of the Turkish service, it is corruptly and imperfectly carried out.

We now come to the fifth part of the mental composition of an army—

The Quality of the Material of War.

This is certainly good. The rifles at present in the hands of the troops are Sniders, but they are being rapidly changed for Martini-Henries. The cavalry are mostly armed with Winchester and Remington repeating-rifles. The field-guns are mostly steel Krupps, on the Prussian system. The forts in the Dardanelles are being armed with heavy Armstrong guns, but are as yet in an imperfect state.

The PHYSICAL COMPOSITION of an army.

1. *The Strength and Endurance of Men and Officers.*

In this respect the Turkish army is superlatively good as regards the men, but not so as regards officers. The Turk may safely be said to be the finest material for a soldier that is to be found in any part of the world. He is strong, hardy, patient, brave, intelligent, obedient, and sober, and becomes easily attached to his officers. It is the fashion to say that the Turk fights bravely behind ramparts, but will not stand in the open field. This is a most erroneous idea, and a want of appreciation of cause and effect. The reason that the Turk fights so well behind a rampart consists in his

being then in a position, which is independent of the ignorance and faults of his officers. He is thus able to develop his natural bravery, and being, comparatively speaking, his own master, he fights to the death. In the open field the fact of his sometimes running away is caused by the faults of his officers. No troops in the world will stand in the open field, unless they have confidence in their officers.

2. *Strength and Endurance of Horses.*

The horses in Turkey are very small, but well bred, and exceedingly hardy. They are unfitted for artillery, but are serviceable for light cavalry and outpost work. The great bulk of the traffic of the country is performed by pack-animals.

3. *The Magnitude of the Source from which Men and Horses are drawn.*

The Musulman population, from which the recruits for the army are drawn, may be put down at about 16,000,000, and since 35,000 conscripts are supposed to be drawn every year, it would give about 1 in 450 of the Musulman population as drawn for the army annually. But as the recruiting for each corps is confined to the military districts, some of which are populated by a large majority of Christians, the drain on the Musulman population in many cases becomes very severe. This has received the attention of the authorities, and I believe a new organisation for recruiting is in progress. Considering the extent of the Turkish Empire, the source of supply for men is evidently extremely small, and unless use is made of the Christian population, it is next to impossible for Turkey to compete against a first-rate European power in a lengthened campaign.

The supply of horses, such as they are, is very great,

in consequence of the traffic of the country being done by pack-animals.

Every farm or village, however small, can supply a few pack-animals, and this must greatly facilitate the means of supply. The neighbourhood of Hungary and Transylvania affords a fertile source for the supply of the larger breeds of horses, in time of peace, but this supply would be cut off by a war on the Danube frontier.

Turkey and Asia Minor are admirably suited for Government horse-breeding establishments, but the corruption in all branches of administration is so great that their creation could not be advised.

4. *The Quantity of the Material of War.*

In the Turkish army this is in a comparatively satisfactory state. There should be by this time 600,000 Martini-Henry rifles in store, and a like number of Sniders in the hands of the troops. In 1875 there were 80,000,000 of Snider cartridges in store, and orders were given more than twelve months ago for very large quantities of Martini-Henry ammunition. There is a fair stock of field-guns and ammunition, and the Government possesses 50,000 repeating-carbines on the Winchester system, besides large quantities of Remingtons.

Pontoon and field-telegraph trains there are none, which is a grave defect.

On the whole, however, the quantity of the material of war may be said to be fairly good.

5. *The Means of Supply.*

In consequence of the financial difficulties of Turkey, the possibility of keeping up the supply of the army is most seriously endangered. Otherwise, the geographical position of the country, and the large number of pack-

animals and bullock-wagons that exist, tend to facilitate the supply of an army in the field.

Turkey is especially a grain and forage-producing country, and depôts or intrenched camps would draw their provisions from neighbouring districts. With proper care, water can be found almost everywhere in Turkey in Europe; and on the plains you have only to dig a few feet through the soft alluvial soil, to meet with a fair supply. In the rainy season the means of communication become so bad, by reason of the deep mud and sticky nature of the soil, that the difficulties of supply are almost insuperable, and must seriously endanger any large army that attempts a long march between the months of November and May.

We have now completed the examination of the mental and physical components of the Turkish army, and the impression left on the mind after having done so, is that they are theoretically good, but practically bad; nevertheless, there is sufficient material in both parts, to form a valuable and efficient army, if time and a few active and capable heads could be produced. Turkey wants another Omer Pacha. The great and grave defects are—a scarcity of good officers, a corrupt administration, and financial difficulties. Moreover, there is a great amount of jealousy existing amongst the officers of the higher grades—so much so, that one will frequently work to thwart the other, irrespective of the interests of the public service; and to such an extent does this exist that it would require a perfect Marlborough to overcome it.

There is another branch of Turkish armament which must be intimately connected with all military manœuvres, and that is

The Turkish Navy.

Turkey now ranks as the third naval Power in Europe, and under the able administration of the English admiral, Hobart Pacha (who is Inspector-General of the Ottoman Navy), it is hoped that when called upon for active service, the Turkish navy will revive the ancient glory of her old marine forces, that won such renown under the famous Admiral Barbarossa.

The Turkish ironclads are some of the finest vessels afloat, and were built, some by Mr. Samuda, and others by the Thames Ironwork Shipbuilding Company, at Blackwall, many of them from the designs of Ahmed Pacha, chief constructor of the Ottoman navy.

There are twenty-one armour-clads in all, including five gunboats, and besides these there are of wooden vessels, five magnificent large steam-frigates, equal to any of the class in our own navy, ten steam corvettes, twenty-six steam transports, thirty-five small war-steamers, besides twenty-four small sailing-vessels, brigs, &c.

The fleet is manned by 28,462 excellent sailors, and 3,600 marines; but the officers have not sufficient training to make them efficient.

The following is a list of the Ironclad Navy:—

Name of Ship.	Description.	No. of Guns.	Weight of Shot. lbs.	Horse Power.
Mesondivé	... Steam Frigate ...	12	... 400	1,250
		3	... 150	
		6	... 20	
Mendouhizé	... „ ...	As above.	... „	„
Azizieh	... „ ...	15	... 150	900
		1	... 300	

Name of Ship.	Description.	No. of Guns.	Weight of Shot. lbs.	Horse Power.
Orkaniyeh	... Steam Frigate ...	15	... 150	900
		1	... 300	
Osmanieh	... „ ...	„	... „	„
Mahmoudieh	... „ ...	„	... „	„
Athar-Tevfik	... „ ...	8	... 250	700
Fethi Boulend	... Corvette ...	4	... 300	500
Avni Illah	... „ ...	4	... 250	400
Muin Zaffer	... „ ...	„	... „	„
Astar Shefket	... „ ...	1	... 250	400
		4	... 120	
Neyim Shefket	... „ ...	„	... „	„
Idjla-Lieh	... „ ...	„	... „	„
Luft-Gelil	... „ ...	2	... 150	200
		1	... 40	
		1	... 32	
Hufy Rahman	... „ ...	„	... „	„
Fethi Islam	... Gunboat	... 2-9 in. bore.	... —	150
Beksor Selim	... „ ...	„	... —	„
Semendirah	... „ ...	„	... —	„
Ishkodrah	... „ ...	„	... —	„
Boukoritcha	... „ ...	„	... —	„

Another vessel of the class of the *Mesondivé* (and much like our new ironclad *Alexandra*) has lately been added. This class are of 9,000 tons, 332 feet long, with with 59 feet beam, each carrying 12 18-ton guns. Their armour is 10 inches and in some places 12 inches thick.

Another very serviceable class is that represented by the *Avni Illah* and *Muin Zaffer*, of 1,400 tons, with an armament of 4 12-ton guns and a right ahead and astern fire. The armour averages only 5½ inches, but they are said to have greater speed than any vessels afloat.

This is a very formidable naval force, and the possibility of its falling into the hands of Russia is worth considering, in which case it would make her superior to England as a naval power.

At present the Turkish navy is so vastly superior to that of Russia in the Black Sea, that it gives Turkey complete command by water, and in event of war she can at once blockade all the Russian Black Sea ports, and stop her trade in that quarter.

The term of service in the Ottoman navy, is eight years, and there are many Christian Greeks amongst the sailors. Officers have a special school of instruction at Khalki, one of the Princes Islands. There is also a three-decker at Constantinople, and another at Ismid, for gunnery instruction on the English system.

CHAPTER XV.

TURKEY AS A MILITARY POWER.

Ancient Organisation of the Turkish Army—Strategical bases of the Russian and Turkish Armies—Turkish Fortresses—Passes of the Balkan—Roads of Communication—Plan of Defence for Turkey—Blockade of Russian Ports.

If the strength of the Ottoman army were proportionate to that of her navy, she would have no need of an ally against the great power of Russia. In former ages the greatest care and attention was paid to the most minute details of the army, and a long account of the Ottoman forces is given by the Greek Chalcondylas, who lived in the reign of Mourad II., A.D. 1421–51. The greatest care was bestowed upon the then new arm of artillery. The science and practice of military engineering received special attention. Military trains were organised, and practised until they almost arrived at perfection; a special corps was formed for keeping roads in good order; the commissariat department, and, indeed, the whole army, was like—what every army should be—a great machine, which only wanted the pull of a lever to set it all in smooth and easy motion.

In those days the Turks organised both theoretically and practically, but now they omit the latter important element in efficiency.

The political aspect of Turkish affairs during the present crisis (1877) is such that any moment may see her at war, single-handed, against the vast power of Russia, and it will be interesting to review the position and chances of both parties, in the contest which may —and probably will, sooner or later—take place. To

guide our judgment we have the experience of previous campaigns between the combatants; but there is one element of force on the Turkish side in the present day, which she did not possess in her former single-handed campaigns, and that is, her naval supremacy. The command of the Black Sea is of paramount importance to either side, but more especially to Turkey, as the invaded power. The last single-handed campaign was that of 1828–29, but since that date, railways and telegraphs have threaded their way, like a network, over most parts of Europe, and facilitated both strategical and tactical movements. But there is a zone between the two combatants devoid of railways, and this very zone will be the theatre of war at the commencement of the campaign. As soon, therefore, as the contending parties step into it, they will be liable to the conditions of war which attended their last single-handed campaign, in 1828–29. Outside this zone to the north—that is, the left bank of the Danube—the gain by the introduction of railways is greatly to the advantage of Russia, as it gives her the power of maintaining and supplying her base, at all seasons, and of rapidly concentrating her vast resources, through those great and marshy plains which formerly proved so destructive to her armies.

To the south of the zone—that is, the southern line of the Balkan—Turkey also possesses, in a smaller degree, but still an important one, the advantage of railways, and they are admirably adapted for supplying an army in position near Adrianople, and, indeed, anywhere south of the Balkan.

A line goes from Dediagatch, in the Ægean Sea, to Adrianople, by which supplies and men could be sent; another from Constantinople to Adrianople; and this

again is extended along the plains of Philippopolis as far as Bellova, the whole length of, and parallel to, the great range of the Balkan. From Harmanly, between Adrianople and Philippopolis, a branch line runs north to Yeni Zaghra and Yanboli, a town on the Tundja river, and almost at the foot of the Balkan. Taking, then, the first base of the Turkish army, with its right at Burgas, on the Black Sea, and its left at Tatar Bazardjik, beyond Philippopolis, it would lie very nearly the whole distance along a line of railway; but unfortunately, the rolling-stock is not sufficient for the supply of a large army.

Let us now glance at the nature of the country which would be the theatre of war. The leading features for consideration are the fortresses, the Balkan passes, and the roads of communication.

Of the fortresses of the Danube that have, in former wars, played such an important part in the defence of Turkey against Russia, the only one of any importance in the present day is Silistria, on the right bank of the Danube, and on the edge of the long, winding, and narrow delta which that river forms in its way to the sea. Along the whole line of the Danube, from Widin to Brailow, the right bank commands the left, and so far would give the Turkish army the advantage, if it had a sufficient force to defend the passages of the river.

So little has been done to strengthen the defences of Silistria, that it would be quite unable to stand against the artillery of the present day, which the Russians could bring against it. Neighbouring hills, within 400 yards, command the town, and they are not strengthened in any way that could stand a siege. Indeed, we may pass over the line of the Danube, as

the forces of the Russians are so superior in number to those of the Turks, that it would be impossible for the latter to prevent a passage; and even if an attempt were made to defend Silistria, it could be masked, and the Russian forces might safely march on.

It is true that the Turks have numerous gunboats on the Danube, but that advantage can in these days be neutralised by the employment of torpedoes. In their numerous campaigns against Turkey, the Russians have, under far less favourable circumstances than they enjoy at present, always effected the passage of the Danube; we may therefore assume that they will do so in the next war. The two fortresses which next call for attention are those of Varna and Schumla.

We have two of the best authorities on the importance of Varna as a strategical position north of the Balkan—viz., Von Moltke and Sir John Burgoyne—and both agree on its value, *to the Power which has possession of the sea;* but when that Power becomes the defensive one—viz., Turkey—the place as a defensive position rises not to the second, but the first importance.

The town contains about 6,000 houses and 30,000 inhabitants, and occupies a spreading valley at the head of Lake Devna, having the shape of a truncated pyramid, the base of which is towards the interior, with its apex on the Black Sea; the third side faces the north, and the fourth is washed partly by the anchorage and partly by the river Devna, which flows into the Bay of Varna (on the north side of which lies the town), which, from the northern horn to its southern extremity at Galata Burnu, is about 4,000 yards broad, and it runs into the land for about 3,000 yards. The harbour is completely exposed to the south-east, and is commanded by the heights. The town is nearly three miles in

circumference; and inside the works the ground rises to some height, both at the western and eastern quarters, and slopes towards the sea.

To the south-west the nearest heights are about 3,000 paces distant and about 1,000 feet in height;* these, therefore, command the town, but they could, in themselves, be defended by the erection of powerful outworks. In the present day, therefore, the only hope of holding the town, consists in the strength of detached outworks for the formation of an intrenched camp. The place is well supplied with water. The Turks are now busy in strengthening the outworks; but it is far from being in a position to withstand an attack. But with energy, combined with the usual skill of the Turks in constructing defensive positions, it might yet in two months' time be made an extremely strong intrenched camp.

The next fortress is a very favourite one with the Turks, as it has stood them in good stead in their former campaigns—viz., that of Schumla. "The town occupies a deep mountain basin, formed by two abutments of the Balkan, which project north-eastward from that chain, nearly in the form of a horse-shoe, the heels of the extremities of which are towards the exterior, where, however, they are connected with a low range of hills running across the space. The road from Varna, by Pravadi, and those from Silistria, Widin, and other passages of the Danube, converge upon the side of the town. The rest of the contour of this position is well protected by the rocky sides of an almost inaccessible chain of hills, covered with brushwood, and rising in places to 600 feet or more."† There are

* Von Moltke and Chesney.

† Chesney.

about 45,000 inhabitants in the town of Schumla, chiefly Musulmans. The most important defensive positions are the heights of Strandscha, about 2,000 paces to the north, and those towards Tschengell, about 1,500 paces to the south; they are of great natural strength, and, I believe, are now being powerfully fortified by the Turks. The fortified position of this elevated plateau, which nearly surrounds Schumla, has a length of from five to six miles, which, from the peculiar nature of the country, is easily capable of defence, while any attack upon the only open side of the town would be exposed to the fire from the heights, and would, consequently, be hopeless. It would, therefore, require a large investing army to mask the place, and they would have to establish themselves in a long chain of forts; otherwise, from the nature of the country, they would be open to successful attacks from the Turks. All the valleys leading up to this great plateau, have been fortified, and it is unquestionable that two months' work upon the place would make it formidable in the extreme. If it had a garrison of 40,000 men, it would occupy 70,000 of the enemies' troops to mask it. But it must be dependent upon itself for supplies, as by the passes leading to the Balkan it can be turned on the right, by the road which leads from Rustchuk, by Eski-Dschumna and Eski-Stamboul upon Tschalikawak—and upon the left by that from Silistria, passing by Bulanlik, Marasch, and Smadowa—and all communication with the place could be cut off. The nature of the surrounding country is such that it is peculiarly favourable for the employment of the irregular troops, formed of Albanians, Circassians, &c. &c., on which Turkey would have to rest a large part of her defence.

Tirnova, situated about fifty miles from the Danube, at nearly equal distances from Nicopolis, Sistova, and Rustchuk, might be made a very strong position, on account of its great natural advantages, but it could not be taken into consideration in any present defence, as nothing has been done to strengthen the place, and it is too near the Danube to afford time to do so, in the presence of an approaching enemy. The river Jantra flows in a peculiar way through steep precipices of basaltic rock, and nearly surrounds the citadel of the town, which occupies a commanding position 1,000 feet in height. If the line of the Balkan were assumed to be a defensive fortress, Schumla would be the position for an outwork on the right defence, and Tirnova on the left. There are no other fortresses between Schumla and Constantinople.

THE PASSES OF THE BALKAN:—

There are six routes given as parts of the Balkan which are passable for an army; but in reality that number may be more than doubled, as the nature of the mountains is such, that there are many routes which, although only tracks at present, could without much difficulty be made passable even for artillery; but these routes lie chiefly on the western half of the Balkan.

The highest part of the range, said to be 4,400 feet above the sea—but I should have judged it to be more—is beyond Kezanlik. The mountains near the Black Sea are only from two to three thousand feet in height. The general character of the country on the heights is open pasture, on "hog-backs," falling into steep-sided valleys interspersed with forests, with, in parts, much rocky and precipitous ground. As the descent is made, thick scrub is generally met.

From Kete, or Kasan, to the west, numerous great

spurs, forming "hog-backs," with steep sides, run out perpendicularly to the north, until they break up into the lower foot-hills, and blend into the rolling plains of the Danube. To the south similar spurs run out, but they are much shorter, and end abruptly.

From Kasan, to the east, it is different. The Balkan there divides itself into almost parallel mountain-chains, with a tendency to radiate to the north-east, and which stretch away in that direction, forming valleys between them, until the northern feeler breaks into the rough and almost isolated mountains about Schumla; while the southern line, or continuation of the main Balkan, touches the sea at Cape Emineh. This makes the district of Kasan (where no less than six roads meet), in the midst of the high mountains, a very important strategical position, as it commands many of the valleys to the north and routes to the south. There is another very important feature to be noticed, and one which is but imperfectly shown in all the maps which exist; and that is the very marked character of the upper and extensive valley of the Tundja, starting from Tekke on the west, until it arrives at Yanboli on the east, a distance of about 100 miles.* The mountains on each side enter abruptly into this plain, which varies from six to two miles broad, is very fertile, runs parallel with the Balkan, and has a decided range, called the Little Balkan, on its southern side. The latter range is, generally speaking, covered with a thick oak-scrub, and would offer serious difficulties to the passage of an army. The pass from Kezanlik, which lies in the centre of the valley, to Eski-Zaghra on the south of the range, might easily be defended against a greatly superior force. The

* I must refer the reader to Kiepert's excellent map of Turkey, as the *one in this book does* not aspire to perfect accuracy.

character of the hills is that of steep and intricate defiles, covered with brushwood. The strategical view of the country south of the Balkan is this—that an army, marching from the direction of Sofia on Constantinople, must pass by Adrianople, and to get there must either march by this valley or by the great plain of Philippopolis, or by both routes; there are no others.

One of the easiest passages for an army over the Great Balkan—and one that 10,000 men might make passable for artillery in a week, although the road is now little more than a track—is that from Lovdtja on the north, to Tekke on the south, by Troyan.

From Lovdtja to Tirnova, by Selvi, there is (or was in 1874) an admirable military road, equal to any in Europe, and with telegraph the whole way. From Lovdtja to Troyan, an indifferent road passes through beautiful fertile valleys, that offer no difficulties to the advance of an enemy. About five miles from Troyan the ascent of the Balkan commences up one of the long spurs, which run at right angles to that range. For about a mile and a half, the path ascends a steep grassy hill, interspersed with wood, and then emerges on to the "hog's-back," which ascends at a moderate inclination for about four miles, with farms on the steep banks, and in the valleys on each side, by the way. After passing through a fine wood for about a quarter of a mile, it emerges into open country, covered with grass and stones, and makes a steep ascent for about half a mile up the face of the mountain, and then arrives at the long main ridge running at right angles to the spur. There are several other routes up similar spurs, on either side of the one we have been traversing, all of which arrive upon different parts of the main ridge, so that an army occupying one spur could easily

be turned by an enemy passing up another. Arrived at the watershed (about 4,000 feet above the sea) the descent begins to the south, and continues down a moderately steep incline on pasture and rock for about two miles, along a southern spur; it then comes to brushwood, and commences a steep descent down a zigzag path for another two miles, until it arrives at Tekke, at the foot of the mountains and on the verge of the plain. From the top ridge there are several paths, which make their way down other spurs, to other parts of the plain. The nature of the soil is that of loose stones mixed with earthy gravel, and it could with ease be formed into a road passable for artillery.

I travelled over another pass, from Tekke to the plains of Sofia, by Klissura and Slatitza. Just beyond Klissura there is a very strong position for defence, but it could be turned by riflemen on hills on either flank, and although by this route there are some positions which would present difficulties to the advance of an enemy, especially between Slatitza and the plains of Sofia, they could all be turned with a little trouble.

Of the passes to the east of Lovdtja which are known, the first is that of the route from Tirnova to Kezanlik, by Gabrowa. On leaving Gabrowa, where the Jantra is crossed by a stone bridge, the road rises gradually as far as the hill of Shibka, in the middle of a magnificent forest. The slopes of the deep valley of the Jantra, and of the Tundja, although steep, could easily be occupied by skirmishers, and the pass might in that way be forced. From the hill, as far as the village of Shibka, the road for about a mile goes down a steep inclination, and then shows out the plain of Kezanlik, situated between the Great and Little Balkan ranges, which run parallel to one another.

2. The pass from Tirnova to Slimno, or Slivmia, by Demirkapou :—

This route traverses the range at a great elevation, and the only information I could get concerning it was that it would be quite practicable for infantry, but not for cavalry.

3. The pass from Tirnova to Kasan, by Osman Bazaar :—

On leaving Osman Bazaar the road ascends through an open country, up to the crest of the Binar Dagh, where it passes between two high and naked peaks, and commences to descend towards the little town of Kasan, ensconced in a sort of funnel formed by the surrounding steep and rugged mountains. From this town it still descends, through a narrow defile called the Iron Gate (Demirkapou), the passage of which could only be forced with great sacrifice; but this defile could be turned by a road (a bad one, it is true) which rises in a zigzag to the right. After having passed this defile, the road divides into three; one goes to Karnabat, another to Dobrol, and the third to Slimno. The number and depth of the valleys across which the last route passes, make it very difficult to traverse, on account of the numerous ascents and descents, especially on the descent to Slimno, where the incline is very steep.

4. The pass from Schumla to Karnabat, by Tschalikawak and Dobrol :—

This is one of the routes by which Schumla can be turned; but the other route also meets it at Tschalikawak, which, situated in the lower Balkans, offers an excellent situation for a camp. Water, forage, and wood can be had in abundance, and four roads meet here. From thence, as far as Dobrol, there are numerous difficulties in the way of an advancing army. The road

passes through deep ravines, bordered by precipitous rocks. On arriving at the head of these, it ascends the long and narrow defile formed by the river Derbent, which flows into the Delikamtchik. This defile could easily be defended by a small force, against one which was vastly superior. There are but few fords over the river, and only one wooden bridge. The ascent from here to the top, is made up a rugged slope, after which a more easy descent is made to the open country about Dobrol. From this place, as far as Karnabat, the country is cut up by a number of small streams, and generally covered with thick bushes. Near Karnabat there is an excellent site for a camp. Continuing this route further in the direction of Adrianople, it meets the difficult-to-force and easily-to-be-defended defile of Buguk Derbend. Moltke says that after passing Karnabat the route offers difficulties to an advancing army, in consequence of the absence of corn and forage; but since the time he was there, much of the rich land has been cultivated, and there is now a fair amount of corn to be had, and in the spring plenty of forage.

5. The pass from Kosludscha to Pravadi, and thence by Koprikoi or by Jenikoi to Aidos:—

The little town of Pravadi is situated in a defile about 1,000 yards broad, bordered by rocks about 600 feet in height. It is traversed by a river of the same name, which rises from hills towards the north, flows due south through the defile, until it bends round by Sultanlar, and winds north-east towards Varna, under the name of the Devno.

In the centre of the defile at Pravadi, there are some bold rocks, which form a narrow pass that could easily be made impregnable, but it can be turned (with difficulty) on both the right and left. The river, both

at Pravadi and the small town of Kadikoi, must be crossed by bridges, and the passage at the latter place is difficult. From thence, up the valley of Delidché-Déré, three miles long, and a perilous route for a long column, no less than forty fords have to be crossed over the sinuous river.

Near Gokbehuet-Arakdehé the rugged rocks close in this valley to a narrow pass, only fifty yards broad, and which could easily be made impregnable; beyond that, there are no difficulties as far as Aidos.

The easier route for an invading army is by Jenikoi, where the Kamtchik is easily fordable, even on foot, during the summer.

The right bank of the river is bare about the town of Jenikoi. Near Ischenga the road crosses the Deli-Kamtchik by a ford, and then rises suddenly, and at this place it might be rendered impregnable. The plateau above Ischenga is a mile and a quarter in extent, and troops might be advantageously intrenched at this spot, which offers the defensive advantage of ground falling rapidly towards the Deli-Kamtchik on one side, and the Delidschederek on the other. On the neighbouring open space at Bairamovo, a considerable encampment might be formed, and as a practicable road leads from thence to Varna, a force concentrated on this spot could either debouch on that fortress or towards Pravadi at pleasure.

6. The pass from Varna by Derwisch-Jowann to Mesembria and Burgas :—

Passing through the marshy country south of Varna, this route crosses the Kamtchik by a bridge of boats at Podbaschi, where the banks are precipitous and from six to twelve feet high. The marsh is about 5,000 paces in extent, and there is some rising ground suitable

for intrenchments at a spot beyond it, where two narrow but passable roads lead westwards.

Encountering moderate ascents through beautiful but almost impenetrable woods, these routes lead to Derwisch-Jowann and Mesembria (on the Bay of Burgas), passing through the deep valleys of Kip-Dereh. The latter consist of an almost continuous succession of defiles, nor are there, here, any means of cross-communications between the various roads of the Balkan, excepting those at the southern declivity of the chain, where one such inter-communication leads from Mesembria to Aidos, and another from Burgas to the same place, from whence a single line is continued to Karnabat and Slimno.

In 1874 there was a good military road from Burgas to Aidos, but it is probably in such bad repair now, as to be impassable for wheeled carriages in the rainy season.

The description of these Balkan passes is derived from personal observation made in 1874, and from accounts written by Von Moltke and Chesney.

The ease with which the Russians crossed the Balkan in 1829, with Schumla in their rear, and in possession of the Turks, proves that the difficulties of the passage are not insuperable.

The passes are generally covered with snow from November to April, and although the passage might, with great difficulty, be made across the mountains in the winter, if a snowstorm came on during the march, the army would be destroyed.

The roads in Turkey are for the most part merely tracks made by the passage of carts, &c., over the same ground; but of late years, large sums of money have been spent by the Porte in making military roads of

communication; but, as I have already mentioned, they are for the most part useless a few years after their construction, in consequence of not being repaired.

The principal roads that have lately been constructed are, that from Salonica to Monastir, still in very fair order; from Salonica to Seres, only finished in small lengths, here and there, and those are impassable for any distance, for want of repair. All work on this road is now stopped.

The roads from Djumaa to Dubnitza and Sofia, and from Samakov to Dubnitza, and from Samakov to Sofia. These were splendid roads in 1874, but were not finished for the whole of their length. Road from Philippopolis to Eski-Zaghra and Yeni-Zaghra to Yanboli, to Karnabat and Burgas, running the whole length of the Balkan; this road was nearly completed in 1874. Road from Lovdtja by Selvi, Tirnova to Rustchuk, finished in 1874, and in excellent order at that time.

The constant change of governors of districts interfered greatly with road-making. One governor would arrive at a district and take great interest in the construction of these useful highways, and the work then progressed rapidly, when the governor was superseded by a man who never thought or cared about roads, and the work at once languished. It is not an unusual thing in some parts of Turkey to meet with a beautiful portion of road about a mile long, and leading nowhere in particular at either end, and to find that it was the work of some energetic pacha who had reigned perhaps for three months.

Much has been done in the way of telegraphs, and they now extend to all the principal towns in Turkey. This will be a great advantage to the Turks in their defensive position.

In summer, an army can move with ease in most parts of the country, as the ground becomes hard, and the numerous tracks over the country then make very fair roads; but from November to May these tracks are impassable for heavy-wheeled traffic, and there would be the greatest difficulty and danger in moving an army during that season. From March to June there would be ample forage all over the country for a very large army, as at that season the grass springs up in great luxuriance, and the extensive grain-crops are then growing.

Harvest of grain-crops (maize excepted) takes place generally in June, and from that month to August grain would be procurable in large quantities almost anywhere, but not forage, as the grass is at that season all dried up by the sun. There would, however, be the chopped straw, which is found everywhere, and makes good food for horses. Very little grain would be procurable after August, as it is the custom of the inhabitants to sell it off as soon as it is threshed. The maize-harvest takes place in September, and the dry leaves and stalks of the plant make excellent fodder, which would be abundant in some districts; but the cultivation of maize is partial. Sheep and oxen could be found in large quantities everywhere, at all seasons, but the inhabitants are very loth to part with them.

Fuel would be very scarce in most of the low districts. Water is generally to be found by digging a few feet below the surface on the plains, and on the mountains it is abundant. Pack-animals for transport would be abundant everywhere, as each little farm has always four or five horses which are used for threshing the grain, and most of the traffic of the country is carried on by means of pack-animals.

One of the best defences which Turkey possesses is the unhealthy climate of some of the plains during the autumn months, in consequence of the malaria fevers which are generated by the marshes.

The natives think very little of these fevers, but they are very destructive to the efficiency of an army. The attacks commence by shivering, then the hot stage comes on, and after that, profuse perspiration, when the patient feels as well as ever; but two or three days afterwards he is again down for twenty-four hours. The attacks vary in severity according to the constitution of the patient, and in many cases he is disabled from all work. Foreigners are much more subject to these fevers than the natives, and they have always proved peculiarly destructive to the Russian armies. They are only prevalent during the months of July, August, and September, and then only on plains; the rest of the year is very healthy. An army moving through the country during these months can never be certain of the number of men it can bring into line of battle. It may have 70,000 men to-day, and only 40,000 to-morrow, for while the hot and cold stage of the fever is raging it completely incapacitates a man for any kind of work. When travelling through the country in 1874, a plan of defence for Turkey against the attacks of Russia suggested itself to me, which I will describe for the consideration, and subject to the correction, of more competent military authorities. It hinges upon the strategical importance of the district about Burgas as a position for a large intrenched camp. Burgas is on the Black Sea coast, about three hours' steam south of Varna, and is situated in the Bay of that name, which affords excellent anchorage and shelter for a fleet of any size in all weathers. The town is on the southern

edge of the Balkan range, about twenty miles from Aidos, where the passes (already described) debouch, and about fifty miles from Yanboli, the terminus of the railway from Adrianople.

It is principally celebrated for its grain-exports, and is well supplied with water. To the south of the bay is the Greek town of Sisopolis, which, being situated on a long and narrow promontory, could easily be fortified; and there is good anchorage for large ships close to the town. This is the place which played an important part in the campaign of 1828–29. In the neighbourhood of Burgas, towards the Balkan range, there are excellent sites for a large intrenched camp, on ground which would be extremely healthy at all seasons of the year, and the army occupying the camp could be supplied by sea. Constantinople is twelve hours' steam from Burgas.

In the following plan of defence, we must assume what would probably be the case—viz., that Turkey has complete command of the Black Sea. Supposing that a campaign commenced in four months from this time (January, 1877), the forces which would probably be arrayed against each other in Turkey in Europe, leaving out those which would be occupied in the campaign in Asia Minor—the quarter in which Russia probably intends to acquire new territory at the expense of the Turks—would be as follows:—Russia, considering the power of concentration she now possesses from the construction of her strategical lines of railway, could probably *employ* 400,000 regular troops for a campaign against Turkey in Europe. Of these, 100,000 men would probably be in reserve, 100,000 men would be employed in masking fortresses and keeping up communications; leaving

200,000 men—or, say, three armies of 70,000 men each —to advance into Turkey; and to these might be added 30,000 Servian and Montenegrin irregular troops. The plan of attack can only be assumed; but looking at the line of the Balkan as a long fortress, it is possible that the first Russian army might unite with the Servian forces, and advance by Sofia, the second army by Rustchuk and Tirnova, and the third by the Dobrutcha, Varna, and Schumla.

The Balkan passed, the only routes to Constantinople would be by Yanboli, along the valley of the Tundja, and along the plain of Philippopolis, both tending to Adrianople. The experience of the campaign of 1829 teaches the number of troops that Russia might expect to be able to rely upon by the time she arrived at Adrianople. She commenced that campaign, according to Von Moltke, with the insufficient force of 68,000 men, and when she arrived at Adrianople, according to the same authority, she could not have put 15,000 men in line of battle.

If, therefore, Russia now commences the campaign with 430,000 men, including the Servian troops, we may fairly conclude that, by the time she had passed the Balkan, she could employ only 100,000 troops south of that range of mountains. And in this calculation it must be remembered that Turkey is now in a far better military position, as compared with Russia, than she was in 1829. She was then even more disorganised than she is now, and practically had no regular army, and Russia had complete command of the sea.

In considering the Turkish forces which could be employed in Europe to repel such an attack in the spring, we must dismiss all paper-statistics; and as far

as I can gather from reliable sources, the Porte could not, even with all the Redifs, employ against Russia in Europe more than 100,000 regular troops.

To these may be added by great exertions 100,000 recruits, to be trained in reserve, and 60,000 irregular troops, consisting of Albanians, Circassians, Bashi-Bazouks, &c. &c., making in all:—

Regular Troops	100,000
Recruits	100,000
Irregulars	60,000
Total...	260,000

against 400,000 highly-trained Russian regular troops and 30,000 irregulars.

The numerical superiority of the Russians is so great that the attempt to fight her anywhere near her base would seem to be madness. The only hope for Turkey is to make every use of the natural defences of the country, and to oblige Russia to fight as far from her base as possible, and at the same time to harass her communications.

Time is all-important; for if the Russians advance far into Turkey they must finish the campaign before December, otherwise they would have the greatest difficulty in feeding the army.

It would seem, then, that the best line of defence for Turkey would be south of the Balkan, where she would be in railway communication with her capital, arsenals, and the sea, of which she would have the command, while the Russian forces opposed to her would be more than 300 miles from their base, and would have the great Balkan range lying right across their lines of communication.

Turkey might occupy her 260,000 troops on such a

plan of defence by evacuating all fortresses excepting Schumla and Varna, which should be made as strong as possible. All useless mouths that could be spared might be sent away from Schumla, and it might be provisioned for six months. Intrenched camps might be formed at Varna, at Burgas, and in the district of Adrianople. Impregnable positions, which would hold about 500 men each, might be selected amongst the Balkan passes—I have seen many that would be suitable—and intrenched, provisioned for eight months, and in some cases fortified.

The distribution of the Turkish forces might then be as follows:—

25,000 picked troops, divided into three divisions, to watch, and retreat before the advance of the three Russian armies, harassing them at every favourable position.

40,000 Albanians, Circassians, &c., including a few regular troops, at Schumla.

20,000 in the intrenched camp at Varna.

10,000 in the fortified and intrenched positions scattered about the Balkan passes.

75,000 in the intrenched camp at Burgas.

90,000 in the intrenched camp in the district of Adrianople.

Out of the 75,000 men at Burgas, 60,000 might be regular troops. The neighbourhood of Burgas would be an admirable position for falling upon the Russian troops as they debouched from the Balkan passes.

If Russia masked Schumla and Varna, and passed on, Turkey, being in possession of the sea, could at any moment throw 20,000 additional troops into Varna.

from Burgas—only three hours off by steam—and thus raise the forces at Schumla and Varna to 80,000 men, right in the line of the Russian communications. If Russia laid siege to Schumla and Varna before passing on, it would be a very tedious and costly undertaking, and it is very doubtful whether those places could be taken in a single campaign of one season. When Russia passed the Balkan, she could not advance upon Adrianople without beating the army at Burgas, otherwise she would lay open her communications to its attack.

The Turks are famous for their fighting-powers in intrenched positions, and would therefore be acting under the most favourable circumstances. Moreover, their armies would be in healthy positions (Varna excepted), and easily supplied by sea and rail. As the containing divisions fell back before the Russian armies advancing through the Balkan, they would come upon positions where their small forces could act upon almost equal terms with the superior forces of the Russians, and could do great damage to their troops; but it would require clever officers at the head of these divisions. They are, however, to be found—notably, Mehemet Ali Pacha, a German by birth.

It may be argued that this plan of defence would be giving over a large portion of the empire to Russian occupation; but the answer is that Turkey, being in command of the Black Sea, could strangle all Russian commerce in those waters until that Power released her grip of the Ottoman throat.

I jotted down this plan of defence when I was travelling over the country in 1874; and now that the Turkish forces are reduced by the exhaustion of the Servian campaign, it seems to me still more reasonable, but that point I leave to the decision of others.

CHAPTER XVI.

Brigands—A Doctor Shot—Turkish Hospitality—A Mountain Pass—Slatitza—The Disease of Procrastination—"Cut-em-ups"—The Trials of Interpretation—A Long Ride—The Great Watershed—The Meeting of the Mountains—Plains of Sofia—The Railway—The Rilo Dagh—Samakov—The American Mission—Iron—Lovely Scenery—Alarms—A Shake-Down—The Monastery of Rilo—Deer-Stalking—An Accident.

AFTER this long digression I return to my journey from Troyan to Samakov.

I re-crossed the Balkan by the same track as far as the highest ridge, and then struck down another spur, more to the west of the one I had ascended. As usual, there were reports of brigands before I left Troyan, but no signs of them. Still, there was no doubt that they really existed, for only two days before, on the road to Tirnova, a Greek doctor had been shot. He was travelling with a friend, and had ridden ahead on the high road, when two brigands stepped out of the neighbouring wood, and stopped his way, upon which he drew his revolver, fired a wild shot at them, and turned to gallop back. But the brigands had provided for this manœuvre, and two more stepped out to stop his retreat, and upon his firing at them they shot him dead. Houssein Pacha, the Governor of Tirnova, received the news at six o'clock in the evening, and immediately started off on a seven hours' ride, and succeeded in capturing the brigands, who were, I believe, hung.

John and Pano carried revolvers, and I gave them orders that if any of these highwaymen attempted to

stop our way, they were to follow me in riding straight at them, without hesitating for a moment, and on no account to fire until I did, but when once they began, to keep it going steadily and surely.

I do not think that, as a rule, the brigands wish to take a man's life, if they can help it, and it is highly probable that if he dashed through them at once, without firing unless they did, he might escape.

We had been delayed in starting by difficulties in getting pack-horses for my tents, so that it was nearly dark before we arrived on the outskirts of a large Turkish village, on the plain at the foot of the pass. I determined to pitch the tents, and camp outside the village, and after waiting for about half an hour they arrived, and we set them up in the dark. The noise of the Keradjees (drivers) attracted the attention of the Turks of the village, who came out to see the disturbers of their usually quiet mountain homes, and when they found that we were actually going to camp close outside their village, their ideas of hospitality were much hurt.

They said they really could not permit it, that they could give me a good and comfortable house, and would soon have food, &c. But the tents were up, and I was anxious to be off by daybreak the next morning, so with many apologies I refused their hospitable offer. However, the good people insisted on bringing me all kinds of edibles, and refused to take anything in payment. I was determined to get my men into training for an early start, as I had a long and uncertain journey before me, so I roused them up at 3.30 a.m., and had all the tents struck, baggage packed, and animals started by 4.30 a.m. We followed about an hour afterwards. The long valley of the Tundja here

narrows into a *cul de sac*, and it is from this part that the river takes its source.

There is what in Scotland would be called a "balloch," which connects the Great Balkan with the Karadja Dagh range, and thus closes the long valley —through which we travelled, by Kezanlik—between them. The town of Klissura lies a little way up this "balloch," and it was here that I stopped and met the hospitable Mudir, to whom I alluded in a former chapter. The difficulty of obtaining accurate information as to the distance to Samakov was great and trying. One man said it was twenty-eight hours' ride, another that it was sixteen, but no certain guide could be found. All, however, seemed to agree that the route lay by Slatitza, or Isladi, as it is generally spelt in the maps. This puzzled me, as in the large map I had with me that town is marked well north of the Balkan. I afterwards found that the map had placed the town only *forty miles* out of its proper position. The Mudir endeavoured to persuade me to take a guard, as the pass through which we should have to travel was infested with brigands, who seem to drive a busy trade in these mountain regions. I, however, refused his civil offer, not wishing it to be supposed that I was worth robbing, and therefore contented myself with the usual zaptieh as a guide, but I engaged another to accompany the baggage, which was sent on ahead.

The scenery here is very pretty, the pasture hills are beautifully wooded in patches here and there, and command a view of the rich plain below. I heard that there were red and roe-deer to be seen, and plenty of chamois on the higher mountains, besides bears, but all accounts agreed in Rilo Monastir being the best district for such game, and I therefore determined to be patient.

After rising the "balloch" for about a thousand feet up a winding path we came to a wooded pass, and the zaptieh requested us to get our revolvers ready, as it was a dangerous place; but, I regret to say, I cannot offer the reader any exciting account of an encounter with brigands, for the country seemed as quiet and peaceful as a scene in Wales, and we passed on without meeting a soul.

We now descended into a long grassy valley with mountains on our right and wooded hills on our left, and descended gradually down a steppe country until we reached a beautiful plain of rich meadow-land, well irrigated, and with haystacks such as might be seen in England. Several Bulgarian and Turkish villages were passed, and at 6 p.m. we arrived at Slatitza, a very prettily situated town inhabited by Bulgarians, partly Mohammedan and partly Christian, each of whom, as in all other similar cases, have their separate quarter of the town. We found a good khan; the wife of the Bulgarian khanjee was most civil and obliging; and it looked a clean place. I saw to the horses, and was then shown into a room with Mother Earth as the floor, and which would have been comfortable enough if the good woman had not bustled about with a broom, assuring me all the while, with many apologies, that her house was not half good enough for me; but she stirred up such a dust with her energetic broom, that I could hardly express my thanks through coughing and sneezing—besides which, it set the fleas hopping and skipping about, and I would sooner they had been undisturbed.

Pano had been in America, and had caught some of the smart habits of that energetic race, but he

had not lost the habitual dilatoriness of an Ottoman subject, and it was now about to be exemplified.

He begged me not to trouble my head about dinner, as he had made inquiries, there were fowls to be had, and in an hour he would have a grand meal ready, consisting of soup, boiled fowl, stuffed cucumbers, and melina, a delicious Bulgarian pastry.

The very thought of this, after a long day's ride of over fifty miles, was decidedly comforting.

Pano disappeared into the khanjee family haunts, and I leisurely unpacked my bag, had a comfortable wash and change, and, as it was a lovely evening, I took a stroll through the town.

I returned in about an hour, and finding the dust in my room had subsided, sat down to read. I was naturally hungry, but, knowing the customs of the country, I was determined to be patient.

Time passed: I looked at my watch, and found it was more than two hours since Pano had assured me dinner would be ready in an hour; I therefore inwardly congratulated myself that it would soon appear—possibly the fowl was tough, and required extra boiling.

In about a quarter of an hour my attention was attracted by a great bustle outside, and an evident alarm amongst the poultry, with sounds as though of missiles flying about.

"What is the matter, Pano?" I asked.

"I just trying to catch this fowl, sir."

"What fowl?"

"Oh, this fowl for dinner, sir!"

He had not even commenced to cook the dinner, and it was now past eight o'clock!

But the delay did not end there. When the fowl was caught, killed, and plucked, it then occurred to

them that a fire was necessary to cook it, and sticks had to be found, and blown up into a flame; and all this time the khanjee's wife was, of course, talking vivaciously.

At last, some time after nine o'clock, the pot was bubbling on the fire, and a smell as of incense wafted through the air. At ten o'clock I thought the soup must be ready, and made my way to see. Pano was bending over the fire, cleaning something in a plate.

"What are you doing?" I asked.

"I have got some rice, sir; it capital for soup, so I going to put it in; soon we shall have fine dinner."

Now rice takes nearly an hour to boil, and he was deliberately at ten o'clock going to put rice into the soup, which was then nearly ready!

My patience was exhausted, and the pangs of hunger were strong upon me, so, seizing the pot, I made off to my room, and supped off stew and bread, to the great disappointment of Pano, who would have had the whole of his promised courses ready if I had waited until midnight.

This is not an exceptional case, but rather the rule of dilatory action than otherwise, and it is a type of the manner in which the whole administration of the country, public, private, and domestic, is carried on.

I afterwards took the cooking into my own hands, and got my dinner in an hour after the halt. Pano was not a bad cook, and I taught him to make mutton cutlets. "What you call these, sir, in English?" he asked. "Cutlets," I replied. He was always anxious to learn a new word, and I heard him muttering with much self-satisfaction as he thought he had caught the proper pronunciation.

A few days afterwards I happened to ask him what

he had for dinner. "Just a few 'cut-em-ups,' sir; the same as your 'cut-em-ups.'"

The difficulty of obtaining accurate information through an interpreter is very great, and also very trying to the patience, but it may be mastered after some experience if it is combined with thorough control of temper. At the risk of trying the patience of my readers I will give an instance of the difficulties which beset a traveller in that way.

I am passing a field, and espy a crop which I have never seen before, and a man working in the field. I call up the interpreter: "Pano, what is that growing there?" "I don't know, sir." "Ask that man, and find out all about it." He talks to the man for about ten minutes. "Well, what does he say?" "He says, sir, that he plants little seeds, and it grows like that." "Does he give it to his horses or cattle?" Another long talk now takes place, and the answer comes at last. "No, he does not give it to his cattle." "What does he do with it, then?" More talk. "He says it is a little white seed, sort of brown colour." "Well, what does he do with it?" A very long conversation carried on in crescendo tones, and which becomes very excited. Now we shall have it. "He says, sir, that there is a little oil in that seed." "Well, what does he do with the oil?" Talk. "He sells the oil." "Do people burn the oil?" Talk. "No, he says people do not burn the oil." "What do they do with it?" Talk. "He says they eat the oil." "What is the name of it?" Talk. "He says it called different names." "What is it generally called?" Talk. "He says it sometimes called *sesame*." He then plunges into violent conversation until you would suppose that a quarrel was brewing, and at last he says, "This man *says that cattle* are very fond of that."

This leads to a new line of inquiry; and at last, out of all the answers, I gather this information: that the plant is called sesame; that it is grown for its seed, which is made into oil; that the oil is eaten with various kinds of food, and that the refuse is given in the form of "cake" to cattle; that it is a summer crop, and profitable.

It is no use asking a direct question. You must approach the subject from various points leading up to your object, but it takes a long time, and if you happen to lose your patience and temper you get back an answer—by way of making everything smooth—which is about as incorrect and misleading as it well can be.

I found much difficulty in getting any accurate information at Slatitza as to the distance of my next day's journey to Samakov, but I surmised that it must be a very long ride, and I therefore determined to start before daybreak. The baggage could make two days of the journey, as Pano had informed me that Mr. Clarke, of the American Mission, was residing at Samakov, and would be able to put me up.

We were off at four o'clock on a most lovely morning, and I felt a sort of instinct that it was necessary to keep up the pace if we wanted to get to our journey's end in the day. Our route lay along a small plain at the foot of lofty rocky mountains, and after travelling for about ten miles, we descended into a most curious country, which, in the distance, appeared like a small plain, but on closer acquaintance, it was corrugated with innumerable "nullahs," from five to twenty feet deep, formed by the action of streams which were now dry. Some of these corrugations were not more than two feet wide at the top, and yet ten feet or more in depth. The soil was a decomposed syenite, and was

covered with rich pasture. We soon turned sharp off to the left across a small river and into a winding path up a very steep hill covered with forest, which lasted for about two miles, and then led us down a long winding pass which skirted a wooded river for several miles, and emerged on to broken hills on the edge of the great and fertile plain of Sofia.

The view here was magnificent, and if the air had been very clear we should probably have seen the town of Sofia. The plain was dotted over with villages, and there were more trees than are usually seen in the low lands of Turkey. The route we had come is the one which would have to be taken by an army which purposed marching for the Tundja valley from Sofia, and thus upon Yanboli and Adrianople, while the other route would be by the line of the present railway.

The nature of the country through which we had passed would in many places offer very serious but not insurmountable difficulties for the advance of an army against an enemy in occupation.

The Vitosh Mountain, composed of an enormous syenite mass, rose on our right to a height of 7,475 feet above the sea, while, just dimly visible in our front, were the still higher Rilo Mountains, whose feet we had to reach that evening.

We were here at the meeting of the mountain systems of Turkey; and the Balkan, the Roumelian Hills, the Rhodope, and the Upper Mœsian ranges met in common council.

The distance of the Rilo Mountains told me that no time was to be lost; but our plucky little horses were equal to the call made upon them, and kept up the pace.

At two o'clock we had arrived at a small village full

of Italian and German engineers and workmen, busy upon the line of railway, which was in a forward state. Here we had a hurried lunch, and again pushed on.

The scenery as we approached the Rilo Mountains was grand in the extreme. Their highest point reaches 9,750 feet above the sea, and my spirits rose as I thought that in a few days I should have my tent pitched amongst their wild heights in the land of bears and red deer.

We still passed over rough hills of decomposed syenite, and containing much mica and magnetic iron ore, and as the sun set we descried the white minarets of Samakov lying under the dark mountains in our front. It now commenced raining heavily, and we were not sorry to hear the clatter of our horses' feet on the rough pavement of the streets of the town, as we rode up to the khan at half-past eight, after a ride of seventy-two miles.

The horses were, of course, rather tired, but they bore the journey remarkably well, considering that they had done fifty miles the day before. We were soon hospitably housed by Mr. and Mrs. Clarke, and after my rough life the comforts of an American home were very enjoyable.

I have already alluded to the missionary work which is so bravely and perseveringly carried out by Mr. Clarke and his brother missionaries. They had just finished a very large and substantial school-house, and I was present at a very well-attended service in Bulgarian. One of their converts of that nation spoke English fluently. The rancour of the Greek clergy is very great, every convert is excommunicated, and all Christian shops are forbidden to sell him any supplies of either food or clothing.

The Turkish authorities do not look with favour upon these Protestant missions, because they see in them the germs of a disturbing element between their Christian subjects.

Samakov is celebrated for its ironworks. Turkish iron is the finest, perhaps, in the world, and is considered even superior to that of Sweden and Siberia.

The small quantity which is made is all consumed in the country, chiefly for making horse-shoe nails.

It is manufactured from the sand of the magnetic iron ore, washed out of the decomposed syenite, which forms the neighbouring hills.

The smelting furnaces are of a most primitive description. A factory is built on the bank of a river which flows through the town, and which is used to turn an undershot water-wheel which works two pairs of large bellows, together with a rude kind of hammer which is attached to a long lever, and is made to rise and fall by means of catches on the axle of the water-wheel. All the parts of the machinery (if it is deserving that name) are made of wood.

The bellows play alternately so as to keep up a continuous draught into the bottom of a large earthenware crucible about five feet high, shaped like a pear with the stalk below. This is filled with charcoal, and the well-washed iron-sand, which, when smelted, is drawn out from below in a large irregular and white-hot lump, weighing about two hundredweight. This is dragged underneath the great hammer, which beats it into jagged bars about six feet long, three inches wide, and three-quarters of an inch thick, and in that form it is sent off to all parts of Turkey.

The trade is mostly in the hands of Jews. The practice is to build a factory and place it at the service

of the villagers, who wash for the magnetic iron-ore, which is brought by these men to the factory, who also provide the charcoal and smelt the iron themselves. They are then bound to sell it to the owner of the building at a pre-arranged price.

Iron is also produced in a similar manner at another town called Samakov, near Kury Burun, on the Black Sea coast.

I believe there exists here a most favourable opening for any company with command of capital and experienced iron-workers, who might start a smelting and iron factory at Samakov. The climate is very healthy, and the railway will soon pass within fifteen miles of the town. There is a coal bed only six miles off, which crops out of the mountain side, but it is what is known as the "brown" coal.

There is an excellent highway road from Samakov to Dubnitza, and also to the line of railway which runs to Constantinople.

I found that Rilo Monastir was about twelve hours' ride over the mountains by a very rough path, and two days' journey by carriage-road. I engaged a mountaineer who was well acquainted with that part of the country, and determined to take the shorter route. The weather was now beautiful; and taking leave of my kind host, who had given me much useful information, I made a start, but not without a delay which detained us until one o'clock, and consequently obliged us to camp for that night on the hill; but I was determined to set out, as I felt that the morrow would probably witness similar delays, while, if I once got the men and my tents on the mountain, I could dictate my own time for an early start.

The ride from Samakov to Rilo Monastir passes

through scenery as grand as any in the world. I cannot conceive anything more beautiful. For several miles the path runs by the side of a cascading river, through grand valleys, with precipitous rocky sides, studded with the finest pine-trees I have ever seen; it then commences a steep ascent up a very rough pass, with rocks of every variety of form and colour on either side, and here and there a gorge which opens out the great mountain tops beyond. Waterfalls burst out and lose themselves in spray to moisten ferns and flowers which lie below. Now you are riding on the edge of a precipice a thousand feet or more above a river, which foams and roars as it struggles around great broken rocks that once dwelt yonder where the eagles are circling, three thousand feet above; now you crest a rounded ridge, with grassy glades and forests of pine and oak, and views of mountains far and near. Add to all this a clear blue sky and the tonic of the air—such air! and you get a glimpse of heaven.

All this I enjoyed until we had ascended about six thousand feet above the sea, and the sun had set below a neighbouring ridge. I chose a small grassy plot near a rocky stream, as clear as crystal, with a pine-wood within twenty yards, and the higher mountains right and left.

It was a wild spot, and here I called a halt. The tents were pitched, camp-fires lighted, horses picketed, by which time all was pitchy dark.

Dinner was over; Pano had put up his complicated bed in the tent close to mine, which he occupied with John; the zaptieh and hunter rolled themselves up by the embers of the fire outside, and we all turned in for the night. Presently the zaptieh called to us in a low voice to get up quickly and bring our pistols. I heard

a crash in the next tent, which I knew to be Pano's patent bed collapsing from the effect of the start. I went out, and the zaptieh said that there were people about the tents who were probably brigands. I ordered every one to come to the rocks, a few yards off, away from the light of the fire, and we listened.

There was no doubt about it; there were people muttering and whispering close by. This really looked like an event at last! I told Pano to call out to them to come forward to the fire, or we should shoot. There was no answer, and all was silent save the rippling of the burn. Again I told him to call that if they wished to save their lives they must come forward and we would do them no harm. It is no use, O reader, we cannot have a startling event, for out of the dark came a whining voice, begging for mercy, and it was soon followed by three poor wretched creatures, who were bound for the monastery, and had lost their way in the dark and were benighted. I soon had our imaginary enemies round the fire, with a good hot cup of coffee and some bread and cheese, which they ate as though they were half-famished.

Pano was busy adjusting the sticks of his spider-bed, and in about half an hour we were again all dosing off to sleep.

I was suddenly awakened by the neighing and almost screaming of the horses, as they kicked and tore at the picket ropes. I knew that it awoke Pano also, for I heard his bed collapse again, as, jumping up and running out, I seized a firestick, and made for the horses; but the zaptieh was there before me. The poor animals were sweating and trembling all over, and seemed in the greatest terror.

The cause was soon manifested in the cracking of

some of the branches of the neighbouring underwood a few yards off, and I knew that it must be a bear. It was no use firing as it was pitch dark; but I had a fire lighted close to the horses.

These bears are of the great brown variety, and the largest that are known, being as much as eight feet high when they sit up. It turned out that this animal was a well-known horse-stealer, and that only the night before he had killed two horses in this very part of the mountain.

Grass is so abundant everywhere that the natives graze their sheep and cattle, at altitudes of 7,000 feet and more. Many of their horses fall as victims to the bears, which are plentiful in these wild mountains, and if once they get a taste for horseflesh they become very troublesome.

Pano was now busy setting up his pet bed again, and at last I knew from the creaking that he had performed the feat of carefully stretching his long body upon it. He must have been a very sound sleeper, as the slightest movement brought the bed down, and a sneeze would have collapsed it in a moment.

Presently I knew from the heavy breathing that they were asleep in the next tent, and as I lay a wicked thought came o'er me. I could not resist the temptation, and so called out, "Pano!" "Sir!"—crash —and Pano again lay amongst the ruins, the vibration of answering "Sir" had brought him down, as I thought it would.

But he put it all together again, and I left him in peace, and fell asleep.

I was up with the early dawn, and oh, what a lovely view was there! I stood outside the tent; all the

rest were sleeping; but to escape from all contact with human life I wandered some yards away, and was alone with Nature and her silence. High above me the dark mountain peaks stood out from the white mist, which looked like snow below; nearer, the rugged rocks, the old and gnarled pines, the ferns and grasses, gathered colour as the daylight grew: and all was still—so still! Then the dark peaks grew to purple, the purple grew to crimson, the snowy mist became a golden fleece, and "God said, Let there be light: and there was light. And God saw everything that He had made, and, behold, it was very good."

We descended from our mountain-top for about ten miles through exquisite scenery, and then caught sight of the monastery of Rilo, lying amongst the woods some miles below. To our right, perched up amongst the rocks and woods, was the smaller monastery of St. John, and further down another, which is dedicated to St. Luke. At last we approached the great quadrangular building of Rilo Monastir—a sight in itself! It is built upon a rocky height overhanging a foaming river, on the site of an ancient ruin, a tower of which is enclosed by the monastery, and which is supposed to have been built by Peter, King of the Bulgarians, in the ninth century, to protect a holy hermit who lived there.

A deep and rocky mountain burn makes its way close to the monastery walls, down to the river below, and forms a kind of moat for the great eastern gateway, where sits an Albanian guard in handsome crimson uniforms, with silver facings, and amongst them a few aged monks, basking in the sun.

As we ride under the archway, surmounted by a splendid royal head of red-deer's horns, and enter the

great court, a loud clang of bells comes forth, as a peal of welcome, from the high belfry in the centre of the building. Monks are walking in the cloisters around and telling their beads, and one of them steps forward and takes charge of our horses as we dismount. A tall dark monk then appears, and by the great keys hanging at his girdle I know that he is the steward. He takes us in charge, and we are shown through the long galleries into a comfortable room, richly carpeted, and with a small window looking sheer down the precipitous rocks into the foaming river below. After a time I ask permission to pay my respects to the abbot, and am led through the long colonnaded galleries to a door which opens into an ante-room, and from thence into a comfortable chamber, with a beautiful carpet of native manufacture, and upon a well-cushioned divan sits the portly, handsome, and grey-bearded abbot, who courteously rises to receive me.

He hopes that I am made comfortable; will I inform the steward of my wants, which shall be attended to? &c.-&c.

After many civil speeches I retire, and make preparations for my start the next day for the wilder parts of the mountains, in search of deer. The monks are most civil and obliging, and say they can send all my baggage up the mountain, and keep me stocked with provisions. It is arranged that I shall pitch my tents about twelve miles away, high up one of the three long ravines which radiate from the monastery, and I am to start at daybreak the next morning.

Of course there were the usual delays, and I did not get away before twelve o'clock.

It is impossible to describe the scenery of this lovely spot; it must be seen to be appreciated. The

monastery, although in a ravine, is probably 3,000 feet above the sea, and is surrounded by mountains varying in height from 6,000 to nearly 10,000 feet, which look down into the very courtyard. There are romantic walks by mountain burns, through groves of flowering shrubs and filbert-trees, pretty glades and rustic bridges, ferns and flowers; everything, in fact, to make life enjoyable.

After a charming ride of four hours we had ascended to a wild spot about 6,000 feet above the sea, and here the hunter advised me to pitch my tents. As soon as they were up, I sent back all the horses save one, and reduced our party to Pano, John, the zaptieh, the hunter, and myself.

The country was generally open, with large grassy corries, and below great patches of forest. It was a pleasant occupation unpacking my guns, and I now looked forward to a fortnight of my favourite sport, deerstalking. The hunter informed me that the red deer were in the habit of leaving the forests in the evening, and returning a few hours after daylight in the morning; so, as it was not yet sunset, I went with him a few miles up the ravine. Alas! in every direction I came upon sheep with shepherds and their barking dogs; and wherever I brought my spyglass to bear upon the mountain-tops, there it came upon cattle and horses.

From my experience of deer in other countries, I thought there was no hope of sport here, and I returned to my tent disgusted and dispirited. The hunter assured me that the deer did not mind the shepherds and their dogs, and that as to chamois, as a Highland forester once said of the sheep, "the mountains were just crarling with them." But I did not believe him. It

was dark when I arrived at the tent, which I entered in a very bad humour, and had quite made up my mind that there were no red deer in the country at all, when —what was that? Surely? I listened. Presently, "Bor-or-r-r-r-awh, awh, awh!" went echoing through the mountains. Delightful music! It was a stag roaring in the wood above, and not a quarter of a mile off. Stop; was that an echo? No, it was another answering —down yonder, in the burn below. I was never in a better temper in my life, and felt inclined to rush out and shake the hunter by the hand, and apologise for having for a moment doubted his information.

I went outside the tent, and made my plans for the morning. Within ten yards of me was a rocky burn; on the other side of it rose the almost precipitous mountain of loose rocks, interspersed with trees and brushes; about a mile above, it became less steep, and devoid of wood, and merged into a sloping grass ridge that formed the hog's-back of the great mountain, which stretched for miles away. The wind was blowing in the direction of the ridge; if it was the same in the morning I would make my way straight up the steep side to the very top, so as to be there as soon after daylight as possible. I could then spy below along a great length of the edge of the woods, and if deer were out feeding I could stalk them.

We all "turned in." I heard Pano's bed collapse several times, and at last I fell asleep to the music of bellowing stags. I was up long before daybreak, and it was a lovely morning. My long-looked-for sport was to come at last!

"Mais l'homme propose, et Dieu dispose."

Taking only the hunter with me, before day broke I was crawling up the steep side of the mountain. I

was used to this sort of work, and had made good progress by the time it was broad daylight.

A stag was roaring occasionally, about half a mile on my right, and to windward, so that was cheering. Suddenly I saw chamois feeding amongst some rocks and bushes, about 400 yards on my right front. The hunter was dressed in dark clothes, and evidently did not understand deerstalking, so I placed him behind a rock, with orders not to move until I came for him. I had now to clear the chamois, so as to get well above them, in order that I might approach the red deer. As I was crawling amongst some rocks and bushes to accomplish this, I came upon the fresh track of a bear. He must have only just passed, as the juice of some wild raspberries which he had been eating was hanging in drops from the bushes, and there were other unmistakable signs that the tracks were quite recent. Here was sport indeed!

I slipped my rifle out of its cover, and continued my crawling progress. The mountain here was so steep that it was difficult to stand upright, and the ground was composed of loose stones piled upon each other as though the hill had been formed by hail composed of bits of rock.

I have good reason to remember the spot.

I was crawling up this, and drawing my rifle carefully after me, when the whole mass began to slip, and the loose stones came flying about. I was just aware of the explosion at the muzzle of my rifle, and then all was blank.

My next sensible experience was that I was sitting upon the rocks, that it was pitch-dark, and I was very wet. I instinctively rubbed my eyes, and then discovered that I had met with an accident, and was covered with blood.

The rocks had struck the lock of my express rifle, and although it was "stopped" had set it off when the muzzle was only a few inches from my head. The ball had struck the stones close to my face, and splashed back the bits of lead all over me, and for a time made me insensible. My face was covered with lead splinters, and I could only see, indistinctly, with one eye. I called to the hunter, who was away behind his rock below, and at last when the poor man came up and saw what a gory spectacle I presented, he was in a great state of mind, and commenced crying, "Aman! aman!" as he covered his face with his hands.

I found it somewhat difficult to make my way down the rough face of the mountain, but with the help of the hunter I at last reached the tent. Pano and John were much concerned at the sight I presented, but I soon got a good wash, and had an inspection of wounds. It did not then appear so bad, after all. I had a good many small bits of lead in my face, but my eyes seemed quite whole, and I comforted myself that the loss of sight was only occasioned by the effusion of blood, and that in an hour or two I might see well enough again. But I soon had symptoms which told me it would be more prudent to ride back to the monastery, at all events for a time; but I was loth to move my tents, and, still hoping to return, I left the zaptieh and hunter in charge, and started with Pano and John for the monastery.

The injuries turned out to be more serious than I anticipated, and I had to shut myself up in a dark room for some days, and then make the best of my way to Salonica. The monks were most kind and attentive, and did all they could for me.

From them I learned a curious story about a stag.

which, as it was corroborated by other people, must, I conclude, be true. Two years ago there was a herd of horses grazing away on the mountain-tops, when an alarmed stag was seen galloping towards them. The horses took fright and started off, but the stag soon had the best of it on the mountains, and joined his equine companions.

Still more alarmed, the horses made their way down to their field near the monastery. Yet the stag never left them, but entered the field, and afterwards became a recognised member of the herd for months, and until the rutting season commenced, when he disappeared. He must have been "off his head!"

There is a great deal of Albanian blood amongst the people in the district of Rilo. I learned much about this interesting people while staying at the monastery, and I was afterwards able to supplement it by the valuable information I received from Consul Blunt, whose knowledge and experience of Turkey, together with his ability and observation, were of the greatest assistance to me. I am glad of this opportunity of thanking him publicly, as I have often done privately, for all the assistance and information he has been good enough to afford me.

While we are resting at the monastery I will give my readers the best idea I can of the Albanians.

CHAPTER XVII.

THE ALBANIANS.

Their Origin—Gheghas and Toskers—Illyrians and Macedonian Phalanx—Scanderbeg—Distribution of Albanian Tribes—Their Religions—Viss-Blood Feuds—Itinerant Trade—Rascians—Toskers—Albanians as Soldiers—The Pacha of Scodra.

PHYSICALLY a splendid race of men, the Albanians can claim to be one of the purest and oldest races in Europe, their only rivals being the Iberians in the Spanish Peninsula.

They have a peculiar language of their own, supposed to be Indo-European, but it is somewhat corrupted by its Slavonic neighbour on the north, and Greek on the south.

By it they are called Skipetar, which means mountaineer. The Byzantine writers gave them the name of Arvanitæ, which was corrupted by the Turks into Arnaout; and the term Albania is supposed to be Latin by Latham, who considers Albyn as applied to Scotland and Albyn as applied to the mountainous country on the eastern side of the Adriatic to be one and the same word, referable to one and the same Keltic group of tongues. Hence it contains the root Alp = mountain, and translates the native name Skipetar = mountaineer.*

There is another Albania (modern Daghestan) in the Caucasus, and some writers consider that the in-

* Latham.

habitants were one and the same people as their namesakes in Turkey. It is certain that there is a great resemblance between the Toskers of Albania and the Circassians of the Caucasus.

The Skipetars are the descendants of the Southern Illyrians and ancient Epirots, Chaonians, Thesprotians, Mollossians, &c., and their present country extends from Montenegro on the north to the Gulf of Arta on the south.

The Skipetars are divided into the following clans :—

1. The Gheghides, containing (*a.*) the proper Gheghides, the most northern of the Skipetar, conterminous with the Slavonic countries of Montenegro, Bosnia, and Herzegovina, bounded on the south by the river Drin; (*b.*) the Mirdites, south of the Drin, in the province of Croia, who, like the Gheghides, are partly Christians. The Gheghides, as a class, are dark-skinned and black-eyed.

2. The Toskides, of Toskuria, or the country between Croia and the Vojutza, the least mountainous part of Albania, and containing the valleys of the Sternetza, and the Beratina. They are more fair than dark, with blue or grey eyes.

3. The Liapides, of Liapuria, or the valley and watershed of the Deropuli, and the parts about Debinaki, are the worst-looking, and the most demoralised of the Skipetar.

4. The Dzhami, of Dzhamuria, are the most agricultural. They extend from the Liapides on the north to the Greek frontier southward, Parga and Suli being two of their towns.

The Taulantii and Parthini are the populations of antiquity, whose localities coincide with that of the *Toskides.*

The Liapides are in the country of the Orestæ and Atintanes, the Gheghs in that of the Encheleæ, the Mirdites in that of the Pirustæ. In the northern part of their area was the colony of Epidaurus and the Dalmatian frontier.*

The Illyrians do not appear in history before the Peloponnesian War, when Brasidas and Perdiccas retreated before them. They again appear in the reign of Philip of Macedon, who partially conquered their country; and it is probable that from them was recruited the celebrated Macedonian phalanx. The ravages of the Illyrian pirates, B.C. 233, interfered with the commerce of the allies of Rome, and envoys were sent to Teuta, their queen. To them she replied that piracy was the habit of her people; and to show how fitted she was to rule over such a race, she had the envoys murdered. A Roman army crossed the gulf, and inflicted punishment for the offence.

Illyria eventually became annexed to Rome, and was divided into three parts — Dalmatia, Tapydia, and Liburnia. The people were constantly endeavouring to recover their liberty, and obliged the Romans to occupy the country in force.

Illyria suffered severely under the Gothic invasion, but held out bravely against the inroad of the Huns under Attila, and defeated him at the town of Azimus, on the frontier.

The warlike nature of the Skipetars was recognised by foreign nations, and we find them recruiting the armies of Greece, Egypt, and Persia, whilst the parent race lay secure and semi-independent among the mountain fastnesses of the country. In the sixth century the flood of Bulgarian invasion spread far into

* Latham.

Albania, and left colonies in its path, which may be found there in the present day, especially in the neighbourhood of Upper Debra, which is about seventy miles from Croia, and near the fortress of Sfetegrade. The chief interest in the ancient history of Albania is centred in the heroic reign of Scanderbeg, or, as he is sometimes called, Iskender Beg, or the Lord Alexander. In a small district of the beautiful country of Epirus, between the Adriatic and the mountains, there lived a hereditary prince, named John Castriot, A.D. 1404, Lord of Emalthia, the modern district of Moghlene. When Amurath II. was pushing his conquests in Europe, he turned his arms towards Albania, and after a gallant struggle the Lord of Emalthia had to succumb to the Ottoman power, and sent his four sons as hostages for his regular payment of the enforced tribute.

Only one of these sons, named George, survived, and he so attracted the attention of the Sultan that he had him educated in the Mahommedan creed. His soldier-like qualities recommended him to Amurath in consequence of his overthrowing a Tartar and two Persians who carried a defiance to the Turkish court, and the name of Scanderbeg was given to him in consequence. The principality of his father had been reduced into a province, but as compensation it was given the rank of Sandjak, a command of 5,000 horse.* The Sultan kept Scanderbeg on active service in foreign wars after the death of his father, and his sensitive nature was so wounded at this injustice, that he determined to quit the Turkish army, and take possession of his own territory.

He boldly seized the Sultan's chief secretary, and made him, on pain of death, sign an order appointing

* Gibbon.

him (Scanderbeg) as the Sultan's viceroy of the territory above the strong city of Croia, in Albania. He then killed the secretary, and made all haste to Croia, where his stratagem was completely successful, and he gained possession of the fortress and country. He now discarded the Mahommedan creed, and declared himself a champion of Christendom, which at once brought him a host of enthusiastic followers, who turned upon the Turks and cruelly massacred them.* From his neighbouring allies, and the returns from the salt-pits of Selina, he created a revenue of 200,000 ducats, and appropriated the whole sum to State purposes. By skilfully taking advantage of the mountainous nature of his country, he was able to defy the attacks of Amurath, and his successor, Mahomet, for twenty-five years, with a force of only 8,000 cavalry and 7,000 infantry. Such was the renown which he obtained that volunteers from France and Germany flocked to his standard. Amurath attacked him at the head of 60,000 Turkish cavalry and 40,000 Janizaries, but, although he overran the country, he failed to take Scanderbeg in the fortress of Croia. The resources of Scanderbeg at last became exhausted by the repeated attacks of the Turks, and this great hero, after being defeated by Mahomet II., managed to escape to Lissus, in Venetian territory, where he ended his days in exile, and died in 1467. He saved his infant son in his flight, who was afterwards granted a Neapolitan dukedom, and the blood of the Castriot still flows amongst some of the noblest families of Italy. Although Albania was defeated by the Turks, it can never be said to have been subdued, for after successive struggles by independent chiefs,

* Creasy.

with the Ottoman power, it always enjoyed a semi-independence, and, indeed, does so in a less degree in the present day.

Roughly speaking, we may divide the Albanians of the present day (1877) into the Gheghas of the north and the Toskas of the south. The former country is called by the Turks Gheghalik, and the latter Toskalik, the termination "lik" signifying "belonging to," in the Turkish language. The Gheghalik is eminently mountainous, having on its north Montenegro, or, as the Turks call it, Karadagh, and the natives Ternagora, both having the same meaning as Montenegro, namely, Black Mountain; and on the north and east lie Bosnia and Servia, the chief districts being Prisrend, Ipek, Jacona, Dibra, Matt, Donkajin, and Miridit, all protected by their mountains and defiles, generally covered with dense forests, against the attacks of an enemy. The aforenamed districts lie for the most part along the borders of Montenegro, Bosnia, and Servia, separating them from the fertile plains of Uscup, Monastir, and Salonica. They also squeeze in between and shut off Montenegro from the southern district of Servia.

In a military sense the Gheghalik may be called a great natural fortification, and might easily be made impregnable, if the hardy and warlike people which inhabit the country could be disciplined and organised to defend it. These people are principally attached to the Mahommedan faith, which they adopted when the country was conquered, but not subdued, by Mahomet II. The amount of the Ghegha population is variously stated, and it would be difficult to be even approximately accurate from the available data.

At Dibra it is affirmed that there are 160,000

inhabitants, and only 25,000 Christians of the Greek Church.

In Matt and Dukajin the population is entirely Mahommedan. In Miridit it is Roman Catholic, and is estimated at 110,000.

In Jacova, Ypek, and Prisrend the Mahommedan element predominates over the Christian as two to one; and the same is stated as the case in some districts of Scodra (Scutari) and Monastir.

The cause of the prevalence of Mahommedanism in these countries is explained by the statement that, after they were conquered by Mahomet II., a law was promulgated which secured the estates of the population to every family which should bring up one of its members in the Mahommedan faith.

As might be expected, the Gheghas are not strict observers of the doctrines, rites, and ceremonies of the religion of convenience which they adopted, and they are consequently held in great contempt by the rigid Osmanlis, with whom the terms infidel and Albanian are almost synonymous.

"He frequently takes a Christian woman to be his wife, carries his sons to mosque, and allows his daughters to attend their mother to church; nay, he even goes himself alternately to both places of worship, and eats with his family out of the same dish in which are viands forbidden to the disciples of Mahomet." * They do not seclude their women, like the Turks, and from motives of economy seldom indulge in more than one wife, of whom they are by no means jealous. The wretched women cannot be called the softer sex, as they are warlike in their tendencies, and very useful in border fights. They go about armed, and with a sack

* Hughes.

containing perhaps two children on their back they make their way to their field to labour, whilst their lord and master is ranging the mountains in search of game, and singing the glories of Scanderbeg, as he rests from his climb up the beautiful hills. The features of the women are coarse from exposure, and both sexes are extremely dirty in their persons, seldom changing their clothes until they drop off, and avoiding the external application of water as though it were poison. On high days and holidays an outer and very picturesque coating of dress is temporarily donned, like a brilliant paper on a dirty wall. The men have that lordly and independent air and strut which are usually found amongst all highlanders.

It is calculated that the Gheghalik can furnish 250,000 fighting-men, and they would, if well armed, be no mean antagonists. Dibra alone musters thirty to thirty-five thousand. The independence which was enjoyed before the fall of Scanderbeg has been maintained by most of these districts, but it is gradually disappearing as the means of communication are improved.

The Miriditi in particular acquired, through ancient stipulations with the Porte, certain rights and privileges not legally enjoyed by their neighbours. They are excused from the payment of taxes, and they have an hereditary chief, with the title of Prince of Miridit. During the Crimean war that position was held by Prince Bib-Doda, and for services rendered the Sultan conferred upon him the rank and pay of a general of brigade.

This prince was an ambitious and cunning statesman, and formed the idea of uniting certain districts in the Gheghalik into a principality for himself. For this

purpose he went to Constantinople about the year 1859, but did not succeed in advancing his views with the Sultan. He afterwards went to Paris with the same object, and would doubtless have been ready to have introduced the Roman Catholic religion at the point of the sword into his principality, if it had been made large enough to satisfy his ambition; but his efforts ended in disappointment, and he had to return to the small limits of his rule, where he died a few years ago. I believe the exemptions and privileges of the Miriditi have been much curtailed since 1867.

The Gheghas are divided into clans or tribes, called "Viss," originating from the feudal system. These clans are frequently at war with each other, and their blood-fueds are of a most virulent nature. Of a refractory and stubborn spirit, they show little or no inclination for reform, and their habits of industry are so desultory that they hardly deserve the name. When not engaged in border forays, they are chiefly occupied in making firearms and gunpowder, herding and stealing large flocks of sheep and cattle, and collecting skins and furs. In Matt a great deal of gunpowder is manufactured and sold to the other districts. The women manufacture the clothing for both sexes, which consists of a coarse kind of flannel. The men invariably go armed, and when *cap-à-pied* a proud Ghegha has a long gun over his shoulder, two and sometimes three pistols, a yataghan in his belt, and a crooked sabre by his side. When he condescends to follow the plough, he still keeps his gun slung across his shoulders, and is certainly a greater proficient with the latter than the former implement, and the women are more expert at loading a rifle than threading a needle. It is only natural to expect and to find that

the social condition of these people is very low, and this state is fostered by the blood-feuds which are of such frequent occurrence. Shut out by their mountains from strict control, they still carry on these acts of barbarity and vengeance. Blood for blood is one of the most marked characteristics of their nature. The ambition of the young men is to be able to rival their fellows in the number of victims they have sacrificed in these hereditary feuds, which have generally been excited by the most frivolous causes. It is not many years since, in the district of Jacova, the disputed possession of a hare led to a regular pitched battle between two "Viss," or clans, and it was not terminated until upwards of one hundred men had been killed in the fray.

Very little pains is taken by the Ottoman authorities to put an end to this savage state of society, which finds a parallel with that of the Scotch Highlands 200 years ago. They feel that they have not the power to do so effectually, without such coercion as would at once raise this independent people into rebellion, and their warlike character and the nature of the country are such powerful elements for defence that the attempt would be both expensive and hazardous. The experience of Montenegro is sufficiently bitter to prevent the experiment being repeated, and the Albanians still recognise no paramount authority.

The little order or justice that exists is administered by the elders of the clans and villages, but it is of a very variable and precarious nature. In Prisrend, Jacova, and Ypek, the authority of the Porte is more conspicuous, and the causes which have brought about this result should give encouragement to further exertions in the same direction.

The most prominent of these causes was the transference of the head-quarters of the province from Uscup to Prisrend, and next to this the establishment of military head-quarters at Pristina. The head-quarters of the province was again transferred, and is now at Monastir, and the process of civilisation was gradually making its way with some success, when the troubles of the years 1875-76 commenced, and the country has now lapsed into its former state.

A large portion of the trade of the country which forms the western half of Turkey is itinerant, and the Gheghas take a prominent part in the work. This would lead one to suppose that they are naturally an industrious people, but I cannot help thinking, from my own observation and inquiries, that most of these itinerant workmen from Albania, who are designated by the generic term of Gheghas, emanate from the Bulgarian colonies, which are established in many parts of those mountains, and especially in Dibra. A certain number of the so-called Gheghas in the different districts descend annually from the mountains during the autumn, and proceed to the towns, seaports, villages, and farms in Roumelia in search of employment as masons, carpenters, bakers, shepherds, and servants, and they all return in the spring to their homes, bringing with them their earnings.

These itinerant labourers are called "kourbetgees," or "absentees," and they comprise both Mahommedans and Christians. From the province of Uscup alone 10,000 men are included in this class, and from the other districts in Albania from 30,000 to 40,000 follow the same calling.

The average annual gain of a "kourbetgee" is computed at £12 sterling, so that taking their number

at 50,000 an annual sum of £600,000 in hard cash is abstracted from Roumelia and carried to Albania, manifestly to the detriment of the former and benefit of the latter country, which also gains by the new ideas and experiences imported from the more civilised plains.

Amongst the Christians of the Northern districts are some who profess the Roman Catholic faith, and are said to number 27,000. They are called Latins, and for the most part follow agricultural pursuits and trade, but whether from the discipline of their faith, or from chance, they are said to be better in social condition than either the Mahommedans or followers of the Greek Church, and they enjoy greater security. Besides these Latins there are a few small colonies who have separated from their co-religionists in consequence of having assumed an outer garment of Islamism, while their inward faith is Christian. This they did to escape the persecution of the native Mahommedan beys, and they therefore practice Mahommedan rites in public and Christian in private life, and bide their time. The remainder of the Christian population of the Gheghalik may be classed under two denominations, the Bulgarians and the Rascians, both followers of the Greek Church, but the former are now inclining to the revived Bulgarian Church.

The Rascians are probably Slavonians who have overflowed into Albania. They are a brave and hardy race, occupying the mountains near the Servian frontier, and have all the physical characteristics of a mixture by intermarriage of the Slavonic and Skipetar blood. Amongst this patchwork of ancient nations the Bulgarians stand out here, as everywhere, as the most peaceful and industrious, but they are more servile than

their neighbours, and perhaps even more superstitious. The mountain air, bracing climate, and independence has given them a greater air of freedom than their compatriots in other parts of Turkey, but still they are far behind both Skipetar and Rascians in that bold and careless manner so common to mountaineers.

In Albania, as in almost every other part of Turkey, the wandering gipsy is also found, and in the towns the thrifty Jew.

The Toskers, as they are now called, of the south, have not only different physical characteristics, but also differ in habit from their northern neighbours and mountaineers. They are generally fair; and, as they occupy most of the plains and also the sea-coast towards the south-west, it might at first be supposed that this difference in shade might be explained by intermixture of foreign blood, but it can hardly be so, since some of those districts which are farthest from the coast and the most out of the way have the fairest inhabitants. Whether the fair skin and blue eyes of the Toskers are inherited from the ancient Illyrians, and the tawny skin and dark eyes of the Gheghas are the result of the influx of Slavonic blood, may be a question for adepts in ethnology to solve. The contact of the Toskers with the Greeks from the proximity of the two countries, or rather, I should say, their having been pushed within their present limits by Greek pressure, has to a certain degree affected their manners and habits, and their occupation of most of the lower and fertile plains has naturally a powerful influence in producing a difference to their national neighbours the Gheghas. In Turkey most of the servants used as guards, such as "gardes champêtres" in the country and "cavasses" (a sort of military messenger and attendant) in the towns, are

Arnaouts (Albanians), and it is generally the Mahommedan portion of that community which undertakes such service. When once they feel confidence in their employers they become highly attached to them, and, as a rule, are faithful, honest, and sober to a degree. They would consider it a mere act of common duty to sacrifice their lives for their master's interests, and many cases could be cited of their having done so; but easy communication is becoming evil communication, and corrupting this noble trait in their character now that they are brought so much into contact with the Frank element, which for purposes of trade and profit is pushing its way into the country.

Albania has been of infinite service to Turkey in supplying her with some of the bravest troops in the world in time of war; and although in the present day they could not safely be used against regular troops in the open field, they would, if given arms of precision, and taught how to use them, be invaluable for mountain warfare. They are generally excellent shots at a short range, and learn anything connected with a gun with great facility. A hundred thousand of such men scattered over the Balkan Mountains would elude for a long time the grasp of any regular troops, and would make it extremely difficult, if not impossible, for an enemy to maintain an army south of that range of mountains.

In the campaign of 1829 the Russian army would probably have been completely crushed by the Albanians, who were advancing under the Pacha of Scodra, had not the hurried and disgraceful peace been concluded by the treaty of Adrianople.

Moltke gives it as his opinion that at that time the Russians could not have put more than 15,000 men in

line of battle, and many of these were debilitated by sickness. Had the brave Gheghas not given way to those dilatory habits so common to mountaineers it would have placed the Pacha of Scodra earlier on the scene, and they might have materially influenced the future history of Turkey.

CHAPTER XVIII.

FROM RILO TO SALONICA.

Monks of Rilo Monastir—The Call to Prayers—The Abbot—A "Monk Scratcher"—Monastery Farms—A Bulgarian Doctor—The River Strymon—Perim Dagh—The Ancient Agrianes—A *Contre-temps*—Pheasant Shooting—Plains of Seras—Heavy Traffic—Wrestling Match—A Gipsy Champion—Gipsy Immigration to Europe—Stopped by a Turkish Guard—Lake Besit, or Ancient Bolbe—Reported Ruins—Roman Roads.

THE Mahommedan natives about Rilo Monastir have a laudable superstition that bad luck will attend any one who attempts to kill a red deer, and it is a belief which should be encouraged by all sportsmen. They were, therefore, not at all surprised at my accident, but only adduced it as fresh evidence in support of their confirmed belief.

As soon as I was sufficiently recovered I started for Salonica, and laid out my journeys so as to accomplish the distance in five days' ride by the valley of the Strymon. I had seen a good deal of the monks while living in the monastery, and was very favourably impressed with some of them, especially an old literary character, who had an excellent library of ancient Bulgarian books, from which much historical information might be obtained. He spent much of his time in compiling a most elaborate index to the Bulgarian Bible, which was to give every word contained in it, and references to passages in every part of the sacred book where each word was to be found. He had been employed at this work for twenty years, and had

arrived as far as the letter G of the alphabet, so that there is not much hope of his being able to finish his labours. The monks attend chapel twice during every night, both summer and winter. The method of calling to prayers is both curious and effective. One of the younger monks, in full robes, stands in the centre of the court, holding in his left hand a flat well-dried piece of wood, about ten feet long and six inches wide, by one thick, and in his right hand a small hammer. With great solemnity he strikes the wood once and then pauses for fully a minute, when he gives another blow. The rapidity of the blows increases by arithmetical progression, until it becomes a continuous roll, like that upon a drum, the monk walking about in a slow and dignified manner in the meanwhile, until he ends the roll-call abruptly, and follows it by one sharp and finishing blow.

There are also several services during the day, which, as well as those at night, are sometimes ushered in by a sudden clanging and pealing of the great bells.

The cloisters, which run round three of the inner sides of the quadrangle which forms the monastery, are 780 feet in length. The present building is comparatively new, as the old one was burnt down about fifty years ago.

The numerous arches which form the cloisters, and also the three tiers of galleries above them, the highly-decorated church, the quaint old belfry, the ancient tower of King Peter, the aged monks, and the majestic mountains looking down upon all, form a scene which is never to be forgotten.

The abbot and some of the principal monks had left the monastery several days before my departure for a small monastery and farm which they possessed in the

low country, about twelve miles away, and as it was in my road, they begged me to call *en passant*.

From the result of my accident I could no longer revel in the lovely scenery we now passed through, and I left this beautiful country with a sigh.

It was now the month of October, and the vintage season had commenced. As we arrived at the small monastery I was much struck by the similarity of the scene to some of the descriptions in Sir Walter Scott's novels.

I found the old abbot in a large and lofty cellar, full of great vats. Two monks stood by his side with pen and paper to check the panniers of grapes as they were brought in, while the steward, with his great keys hanging from his girdle, superintended the treading of the grapes. Outside there was a busy scene: sheep and oxen were being slain for the village feast, women and children were flitting about in their bright costumes, and strings of horses and mules, laden with luscious grapes, were wending their way along the hills and over the bridge to the cellar.

I was presented with a curious instrument, connected with another of these monasteries, in the form of a wooden spoon about a yard long. It would puzzle the reader to guess its use, as the bowl was not hollowed out and presented a corrugated appearance on each side —besides which the end of the handle was also indented so as to make a number of rough surfaces.

Truly these old monks are luxurious individuals; as their farms and vineyards provide comfort for the inward, these wooden spoons are designed to supply it for the outward man; for I afterwards learned that this eccentric spoon was nothing less than a "Monk Scratcher," and judging from my own experience of the

activity of the insects of the country, I am not surprised at the ingenuity of these old ecclesiastics in providing an antidote. I can commend this implement to all intending travellers in Turkey!

The farms of the monastery are very extensive, and are admirably managed, both in the low country and in the mountain sheep-farms. The abbot informed me that only four years before, the district had been infested by brigands, and that it was not safe to go half a mile from the monastery without a guard, but that now (1874) you might go anywhere in safety.

After taking luncheon with the monks I bid them farewell, and continued my journey to Djumaa, a large and thriving Bulgarian town, populated by Mahommedans and Christians. There is an excellent highway road leading from Djumaa to Dubnitza. These roads are admirably made, and quite equal the largest and best we have in England; but they are seldom repaired, and consequently become impassable after a few years. I have described the government of this district in my chapter on Bulgaria. There was a young doctor of that nationality in the town, who had been educated at the Turkish Medical College at Constantinople, he insisted upon prescribing for me, whether I would or not, and medicines for internal as well as external use soon arrived, but I did not feel sufficient confidence in his skill to make use of them.

I fortunately met a keradjee (pack-animal owner), who was returning empty-handed to Salonica, and I therefore made a bargain with him to accompany us, and carry my baggage the whole way.

All bargains in Turkey occupy much time, and it was two hours before an agreement could be arrived at. My new friend was a wild and jovial individual, who

looked very like a brigand, and from what I afterwards heard, I rather think he was one. I slung my hammock between two of the verandah posts of the khan, and thus slept untormented. Pano, of course, would have his pet bed, and, as usual, spent half the night in tumbling down and putting it together again; in fact, I believe he would have been quite lonely without his nightly occupation; and it was a "shake down" in every sense of the word.

Our route now lay along a fair road by the river Strymon, which here varies in width from fifty to a hundred yards. The left bank is generally high, and the right bank low, but the river is fordable in some places when not in flood.

On our left were the western Rhodope mountains, with Perim Dagh towering 7,475 feet above the sea. On the right were hills, which appeared covered with a dry kind of bush, and the whole country began to assume a wild and dreary look. The mountains had a dried-up appearance, and the scenery was totally different to the Rilo Dagh.

I mentioned in a former chapter that it is not at all improbable that some of the wild tribes which are found in the mountainous districts, and whose origin is obscure, may be remnants of the aborigines, who retired to these mountain fastnesses, and have there dwelt in comparative security through the many ages which have passed.

I am inclined to that opinion by one special example in the people called Erghné, who now dwell amongst these very Rhodope mountains which I was passing, and which are, I have no doubt, the Agrianes mentioned by Herodotus.

These people were converted to Mahommedanism

about a hundred years ago, but they nevertheless still preserve some of their primitive customs, one of which consists in general meetings of both sexes on certain days in the year, and community of wives. Both Herodotus and Strabo mention a tribe of Thracians north of the Crestonians who practised polygamy to an indefinite extent, and as this agrees with the locality inhabited by the Erghné in the present day, they are probably synonymous.

That night we pitched the tent close to the bank of the Strymon, and were off at daybreak the next morning.

We had a very dreary ride in a hot sun through a glaring and but partially populated country, until evening approached, when we halted in a rich plain full of fields of Indian corn, nearly ready for harvest. We slept in the verandah of a khan, and next morning had a little *contre-temps* through the lawless propensities of our wild Bulgarian keradjee driver, although I did not know that he was to blame at the time. When we were about to start, an indignant Turk farmer, accompanied by many of his people, appeared on the scene of action, and siezed our pack-animals, saying that we should not leave until we had appeared before the mudir (magistrate) of the district. The charge was that all the pack-animals and horses, fifteen in number, had wilfully been turned into his field of Indian corn to graze during the night. Our keradjee swore loudly that the damage, if there was any—which he doubted—had not been done by our horses, but by others who were picketed near, and that the charge was only trumped up to extort backshish. The Turk, however, had possession of our baggage, and said we should not go until justice was done; and as I judged from the

man's manner that he was speaking the truth, I requested to be led to the damaged field.

There was no doubt about the fact. There lay a good acre of splendid Indian corn trampled, eaten, and destroyed. But as our keradjee declared that our horses were not the culprits, and even showed me where he had kept them all night, and as some other keradjees were now hurrying away from the khan, whom he confidently asserted to be the real offenders, I accepted his evidence, and informed the Turk of my conclusion.

He was inclined to resist, but I called up Pano, John, and the keradjee, took possession of our animals, and continued my journey.

Two days afterwards I found that I had been deceived, and that this scoundrel of a keradjee was boasting of how he had fed all his animals for nothing during the whole journey by trespassing on the fields, and he was especially delighted at the manner in which he had robbed the Turk. Unfortunately, I did not know the sufferer's name, and had no means of sending him any recompense for his loss.

On this, the fourth day from leaving Rilo, we were still accompanied by the river Strymon, which now led through a broad gap in the mountains and then emerged on to the extensive and fertile plains of Seres. I could not judge of the scenery; but from the little I could see, I should say that the views here must be very beautiful, as the plain is rich in villages and surrounded by the Rhodope range, which stretches into it here and there in lofty promontories.

I passed several natives who were pheasant shooting amongst the bushes which here flanked the river; and judging from the number of shots, they must have found plenty of birds.

I also met a mounted Turk who was coursing with the greyhound common to this part of Turkey. They are similar to the Persian variety of this dog, and they are very fleet and hardy, with great staying powers, but the tuft behind the ears would preclude breeding from them in England.

Large quantities of cotton are cultivated upon the Seres plain, and in favourable years it is a paying crop. The traffic upon this road from Djumaa to Salonica—which in some parts is impassable for wheeled carriages—is carried on by means of pack-animals, and the amount of goods which pass to and fro must be large, for we met many caravans during the whole length of the journey. The goods consisted principally of cotton, cheese, butter, wool, grain, skins, and tobacco, all passing towards Seres and Salonica; and paraffin, rum, and manufactured cotton goods were being carried in the opposite direction.

I passed through a very fine town called Barakli-Djumaa, in the middle of the plain, and inhabited principally by Christian Bulgarians. A great wrestling match was going on just outside the town, and I stopped to witness the sport.

A circle about thirty yards in diameter was formed by the men, women, and children—Turks, Bulgarians, and a plentiful supply of gipsies—all sitting closely packed together round the circumference. There was the usual accompaniment of a gipsy band, composed of a drum and a clarionet, which was kept going continuously.

A competitor, stripped to the waist, steps into the ring and walks round with a grand air as he displays his muscular frame to the admiring gaze of the by-standers. Presently his antagonist enters the ring, and

both competitors shake hands in a good-natured way, and a little laughing and chaffing goes on. They then commence walking round, every now and then turning in to shake hands again, until suddenly one pounces upon the other to get the "catch," and the struggle commences. No kicking is allowed, and the throw must lay the vanquished man upon his back, so that both shoulder-blades touch the ground at the same time. The champion was a burly Bulgarian of herculean strength, when, at the invitation of some black-eyed gipsy girls, a fine but slim young fellow of their tribe entered the lists against him; but, although considering his youth he made a gallant struggle, a quick throw laid him sprawling on his back, to the evident chagrin and disappointment of the gipsy women. Their eyes flashed with anger as they now held a hurried consultation, when off started a very pretty girl, evidently bound upon some errand. She soon returned with one of the most splendid specimens of humanity I ever saw. If, as is asserted, there were princes and dukes amongst the ancient tribe of gipsies who emigrated to Europe, this must certainly have been a descendant of one of them.

His fair escort pushed him into the ring with an air of pride and confidence, as much as to say, "Now you shall see what a gipsy can do." The young man was about twenty-five years of age, and nearly six feet high, with a handsome, aristocratic, and cheery countenance, and as he took off his jacket and handed it to his fair one, and thus stood stripped to the waist, there was a buzz of admiration from the whole crowd. He was slightly made, but all was sinew. Laughingly, and half modestly, he shook his powerful antagonist by the hand, and then the walk round commenced, the

young gipsy talking and laughing all the time. It seemed as though neither liked to be the first to begin; when suddenly the Bulgarian turned sharp upon his antagonist, and tried a favourite catch, but quick as lightning the lithe figure of the gipsy eluded the grasp, and a sigh of relief went up from his clan. The excitement was now intense, and the young girl perfectly quivered with nervous anxiety as she watched every movement of her swain. She would have made a splendid picture! They were still walking round, and it seemed as though the struggle would never begin, when, lo! a simultaneous cry went forth from the whole crowd, as the great Bulgarian lay sprawling, and half stunned, upon the ground.

The movements of the gipsy had been so quick, that it was impossible to say how the throw was done, but the Bulgarian was turned almost a somersault in the air, and came down with a heavy thud. The young champion shook him by the hand, lifted the heavy man high into the air, and then set him on his feet.

The face of the young girl, as she handed back her hero his jacket, was pleasant to look upon. Lucky man! As she took him by the hand and led him away to wherever he came from, I began to think there might be a worse fate than being a gipsy.

These Tchinganes, as they are called, are widely scattered over the whole of Turkey in Europe, and their number has been estimated at 200,000.

They are of Hindoo origin, and of the same race as their namesakes in England and other parts of Europe; but from their closer contact with the East they preserve in Turkey more of their Oriental appear-

ance and character. Although they always maintained a certain amount of mystery as to the quarter from which they emigrated, it is generally supposed that their appearance in Europe was coeval with the conquests of Timour the Tartar, and that they were one of the tribes of Hindostan pushed out by the force of his triumphant armies.

At first their ancestors stated that they had come from Lower Egypt, but as their ideas of geography were probably vague, the *direction* only of their advent may have been meant.

Amongst the earliest immigrants were men who claimed to have been dukes and princes in their own country, and there were others of the lowest ranks. They stated that they had wandered from their country to do penance for their sins.

Their nomad habits, which seem to be a part of their very nature, would certainly point to their having belonged to the Turanian race, but their language and appearance have placed them amongst the Aryan family of men.

As they were when they first entered Europe, so are they now, wanderers over the face of the earth, here to-day and there to-morrow; but in Turkey there are a few exceptions to this rule, who lead a stationary life, as blacksmiths, or herders of cattle on country farms. As labourers, they are not to be depended upon, except in the one art of ditching, at which they are adepts.

A fine handsome race, they are also very hardy; and sometimes, in passing one of their encampments, even in the depth of winter, with the ground hard with frost, a whole bevy of children will rush out, stark naked, and clamour for backshish.

The adults wear but light clothing, and it is the same for both winter and summer. Brilliant colours are much in fashion, and set off the sometimes handsome faces of the girls; but their beauty soon fades from the hard life they lead.

As in ancient times, they still preserve their love of music, and the gipsy drum and clarionet form an accompaniment to almost every village festival, whether Christian or Mahommedan. Although they usually intermarry amongst their own tribe, the rule is not strictly adhered to, and, according as they are Christian or Mahommedan, they will sometimes take to wife some fascinating girl from either community.

The great majority are found amongst the followers of Mahommed, but a few here and there adopt the tenets of the Greek Church, and I regret to say that the morality of the Christians is of a lower order than that of the rival creed.

The principal characteristic of the gipsy in Turkey, as elsewhere, is petty theft. He will steal anything which comes in his way, and he has a particular fondness for poultry. A goose is irresistible; and, as those birds are plentiful in Turkey, a gipsy family may be tracked, somewhat like a paper chase, by remnants of down and feathers.

I was so attracted by the wrestling scene at Barakli-Djumaa, that I lost much time, and had to push on quickly, in order that we might reach a khan, perched up in a small village amongst the mountains which lay between us and Salonica.

We had to cross the river Strymon, or Struma, which is here quite a hundred and twenty yards broad, and is spanned by a rather antiquated wooden bridge, with a Turkish guard-house at the western entrance.

I did not engage a zaptieh after leaving Djumaa, because the keradjee was well acquainted with the road, and acted as guide. He was leading the way when we crossed the bridge, and the moment he had arrived at the other side, one of the guard stepped out, seized his horse by the bridle, and took the man prisoner. I rode forward and stopped what I considered a very arbitrary act, but the zaptieh said the man must be imprisoned; that only a week before he had half-murdered a shepherd in the neighbourhood of Seres, and robbed him of all he possessed, and that they had been looking out for him for some time.

Now I had engaged the man at Djumaa, which was a four days' journey, so that I did not see how he could possibly have been at Seres only a week before. However, here I was face to face with the agents of the law, and the position was awkward, for we were dependent upon this man to guide us over the mountains. I therefore told the guard that I could not allow them to seize the keradjee, as he was now in my employ, and engaged to take me to Salonica, but that if they would send a zaptieh with me I would take care that the man was brought to trial if the charge could be proved against him.

On my pointing out the discrepancy as to time and locality, they said the keradjee might go on, although they were sure he was the man.

All these delays had occupied valuable time, and it was now three o'clock, and we had a broad range of mountains to surmount.

We soon turned sharp to the right from these rich plains, and commenced the steep ascent of hills which are characteristic of so many parts of Turkey—steep sides and rounded tops, mostly covered with an oak

scrub, growing in a good soil, composed of mica schist, with much oxide of iron, and here and there a patch of syenite cropping out. But the oak scrub in Macedonia is of a different character to that I had seen in other parts of the country. A low bush, with a very small prickly leaf of a dark olive-green, it more resembles a holly than an oak. Yet it will grow to a small tree, if it is allowed the chance, and in that form so much resembles the olive at a short distance that travellers have been deceived by the resemblance, and have attributed a milder winter climate to this part of Turkey than it deserves.

There are many of these trees on the hills near the Lake of Besik in this neighbourhood, and Clarke describes them as groves of olives, and he may well be pardoned the mistake, for they exactly resemble that tree at a distance. The acorn is very large, and, unlike the valonia, it is out of all proportion to the calyx. The inhabitants on the northern shore of this Lake of Besik (ancient Bolbe), who are nearly all Youruks or Turcomans, assert that there are ruins of an ancient town at the bottom of the lake, and that the walls and pillars of the buildings can be distinctly seen when the water is clear. I was much puzzled by this assertion, and as, on an after occasion, I rode along the road by the water-side—the road on which part of the army of Xerxes had once marched—I tried to fathom the history of this sunken city. The most ancient of our historians—geology—seemed to point to this lake having existed in a probably larger form for many ages. Who then could these mermaids be that built their houses amongst the fishes? Why, what is that away there on the flat ground to my right, where once the waters of the lake were probably spreading? Yes, the ruins of a city!

and grand buildings they must have been, judging by the height of the walls and columns. There they are standing up quite alone on flat ground, with no rocks or other buildings near them. But do not pass on, O reader, under this impression; ride close up to the ancient town, and you will find that it—and probably the mermaids' home at the bottom of the lake—are far more ancient than you had supposed, and that Nature's masons, the frost, the sun, and the rains, and also the eddying currents of the lake, have been chiselling away for many an age upon a great mass of porphyry until they have shaped it into these quaint forms, which at a little distance so much resemble ruins. It was rather unkind, though, for I had just built up a theory in my own mind to account for the sunken city. That Xerxes with his love of making canals had let out the waters of the lake, that his engineers attracted by the fertile land below, and the lovely views and climate, had built unto themselves a city as a settlement in this fair land, that their canals had silted up, and—but the vision was dispelled, and I rode on, feeling, to use a fashionable slang phrase, "sold." But it read me a lesson, never to theorise until mind and matter had fought it out.

To return to my journey up the other side of the range of Sultanitza Mountains, which stretch from the high top of that name away for eighty miles or more past Lake Besik to the sea. As we ascended the winding road, up ravines, over crests of hills, along ridges, and through woods, I found myself face to face with ancient and modern scientific skill. I stood on the remnant of a Roman road, and by the side of an ancient fountain that had led the waters of an artesian well to slake the thirst of the weary Roman

soldier as he toiled up the steep ascent; while over my head messages with lightning speed were passing through a wire, and changing man's estimate of distance. Above that again was a soaring eagle, as if to point the next step in scientific motion that the "coming race" might rise to.

I had met traces of this Roman road at intervals along the whole valley of the Strymon, and it doubtless here turned over the mountains to meet the Via Egnatia, which ran past the Lakes Besik and St. Basil. The care which in ancient days was bestowed on the march of armies, was conspicuous by the numerous wells which were made at intervals along the mountain road. The men and horses would necessarily require water in toiling over these hills, but to slake the thirst of a large army would require days, unless numerous sources for the supply of water were available. Accordingly, at proper intervals, these ancient wells are found, so that a short halt might be sufficient to supply the whole army.

There are numerous Youruk villages on these hills, and the land is better cultivated than in most parts of Turkey; but the lawless character of this race was manifest by the numerous becklemés, or police-stations, along the whole route.

I slept that night at Lachané, one of their mountain villages, and by the afternoon of the next day was crossing the rich, elevated, and narrow plain of Langaza, and at the time I little thought that some of the land over which I was then riding was to become my own.

Two very large tumuli formed conspicuous objects in the plain, and after leaving them behind, and rising through a narrow pass on the low ridge which descends from the Kortach mountains, the great and classic

plain of Macedon lay before our view, with the swift-flowing Axius wending its way to the sea on our left front—the sea which we had last left in the Bay of Burgas—and the glorious Mount Olympus, rising to a height of 9,970 feet, away across the Bay of Salonica to the west.

On arriving at Salonica an hour afterwards, I was most hospitably received and housed by Consul Blunt, and I here had the advantage of making the acquaintance of the Rev. P. Crosbie, who is so energetically engaged in his mission work in that district. I have to thank him for much valuable information, and have since had many opportunities of witnessing his good and useful labours. I submitted to a critical examination from a Greek oculist, who at once ordered me off to England to consult more experienced practitioners of my own nation, and while I am away on the journey I will carry my reader over a brief description of the ancient and modern state of these wonderful Macedonian plains.

CHAPTER XIX.

THE MACEDONIAN PLAINS.

The Marsh of Borboros—Pella—Salonica—Hot Springs—Therma in the Time of Xerxes—Lions—The Last King of Macedon—Mineral Wealth of Macedonia—The Via Egnatia—St. Paul's Pulpit—Massacre by Theodosius—Literary Celebrities of Salonica—Remains of Antiquity—Arch of Constantine—Heathen Temples and Mahommedan Mosques—Population—Midhat Pacha—Railways—Facilities for Making Canals—Enterprising Greeks—Jews—Their Entry into Turkey—Funeral of a Chief Rabbi.

THE Macedonian, or as they are now called, the Salonica plains, are bounded on the west by the chain of mountains formed by Olympus, Bermius, and Babuna, which on this slope are principally composed of compact limestone, on the north by Mount Paik of mica schist, on the east by the Hortach range of mica schist and crystalline limestone, and on the south by the Bay of Salonica.

There can be very little doubt that the sea originally occupied the whole of the area fifty miles long by forty miles broad, which is now dry land, and forms the rich alluvial soil of clay loam. The great rivers which now thread their way through the plain, brought down their fertile freight from the washings of the mountains, and dropped it during countless ages, until it silted up and drove away the sea.

These rivers are the Echidorus (Gallico), Axius (Vardar), Lydias (Karasmac), and Heliacmon (Vistritza), and of these the Vardar is the most industrious in the land-forming operation.

Near the foot of the western mountains there stretches a broad belt of jungle for a distance of about twenty miles, which is broken here and there by cultivated farms and pasture land, but the rest of the plain is almost treeless, and has a dreary look until the hills are approached. At the northern side there is a vast marsh about twenty miles long by ten broad, the centre being a lake, which varies in size according to the season. These marshes were in ancient days called Borboros; and the lake produced a fish called "chromis," which was particularly fat in summer. This fish is the silurus, and it is caught there (as well as fine eels) in the present day.

The river Karasmac loses itself in the marsh, and afterwards flows out to the south and joins the Vardar near the sea; and, from the natural formation of the land, the whole plain might be drained with the greatest ease, and laid out into navigable canals. The land reclaimed from the marsh would more than repay the cost of the undertaking.

Close to this marsh was situated the ancient town of Pella, which was raised to importance by Philip, who there fixed his royal residence. The district must have had some fascination, since Aristotle also resided at Pella; but its greatest claim to renown consists in its having been the birthplace of Alexander the Great.

In those ancient days the town was in communication with the sea by the marsh and the river Lydias. It grew to be a considerable city, three miles in circumference, and the capital of Macedonia, until the fall of Perseus. A city of still greater importance was that of Salonica, and its geographical position as a seaport on the edge of a rich plain, made it one of the landmarks of history. It was the chief station on the

Via Egnatia, between the Adriatic and the Hellespont, being twenty-seven miles from Pella and sixty-seven from Amphipolis. In easy water-communication with the numerous towns which then existed on the coast of Chalcidice, it became an important centre of trade for the whole district, and it eventually rose to be one of the chief cities in the south of Europe.

The earliest legendary names by which it is handed down to us are those of Emathia and Halia; but in consequence of the hot salt-springs which are found in the neighbourhood it afterwards received the name of Therma.

There is one of these springs in the small elevated plain of Langaza, about nine miles from Salonica, which was a favourite resort of the Romans; and there still remains a large building of that period, which was placed over the spring, that poured its waters into a great marble bath, wherein Turks, Jews, Greeks, and Bulgarians now lave themselves for the sake of the curative properties of the water.

When Xerxes advanced into Thrace, and had passed his fleet through the canal which he formed near Mount Athos, he ordered it to proceed to Therma by sea, while he marched his army by two separate routes to the same place, and there encamped his troops between it and the river Axius.

As he gazed across the Thermaic Gulf, at the mountains of Olympus and Ossa, which stood out in all their grandeur, he formed the project of exploring the sources of the river Peneus, being fascinated apparently with the extraordinary beauties of that country. Herodotus speaks of numerous large Greek towns between the canal and Therma, and especially of those actually bordering the Thermaic Gulf, such as Lipaxus,

Combrea, Lisæ, Gigonus, Campsa, Smila, and Ænia, all designated as cities, and at which the fleet stopped to recruit both ships and men. These were in the country which was afterwards called Crossæa. He also couples the cities of Sindus and Chalestra (on the Axius) with Therma, showing that they must have been considerable towns, and that prior to B.C. 480 the whole of this district must have been in a very flourishing and populous state. In many places which are wild and almost uninhabited in the present day, a white marble pillar or a slab crops up out of the earth to tell of past grandeur. There is one remarkable circumstance in a natural-history point of view which is mentioned by Herodotus, who, in describing the march of the army of Xerxes, speaks of lions having attacked his baggage-animals, and especially the camels, in the neighbourhood of the river Echidorus, near the Axius, and that although they were very numerous in that district, they were not to be found in other parts of Europe. He also speaks of the wild bulls which were in the same quarter, and that their long horns were much esteemed at Athens. These cattle were probably the aurochs which are now to be found in Livonia, in Russia, and also in the Caucasus. A lion appears on one side of the coin of Perdiccas, King of Macedon.

In B.C. 432 Therma was taken by the Athenians, but afterwards restored to Perdiccas, and a few years later it was visited by Brasidas on his way to Amphipolis. The name was changed from Therma to Thessalonica, about B.C. 310, by Cassander, King of Macedonia, who married Thessalonica, half-sister of Alexander the Great, and in her honour rebuilt the town of Therma, and gave to it the name of his wife. Such, at least, is the account as

given by Strabo, but other writers assign different reasons and periods for the change of name. It was afterwards, in the Middle Ages, called Saloniki by the Italians, Salnek by the Germans, Σαλονίκη by the Greeks, Selanik by the Turks, and now Salonique by the French, and Salonica by the English, so that it seems difficult to find any generic name for the town which is acceptable to all nations. Cassander incorporated in his new city the population not only of Therma, but likewise of three smaller towns—viz., Ænia and Cissus (which are supposed to have been on the eastern side of the gulf), and Chalastra, which Strabo supposes to have been on the further side of the Axius; but it does not appear that these cities were absolutely destroyed, or that Therma lost its separate existence. It is probable that Cassander merely enlarged the town, and induced some of the inhabitants of these other places to occupy the houses.

Thessalonica was the great naval station of the Macedonians, but it was not considered the capital of the kingdom, which was fixed at Edessa, the modern Vodhena.

After the defeat of Perseus (the last King of Macedon) by Paulus Æmilius, at Pydna, Thessalonica fell into the hands of the Romans (B.C. 168), and was made the capital of the second of the four divisions of Macedonia, and retained that honour after it was made into a province.

During the reign of the last Macedonian kings the country must have been in a most flourishing state, and extremely wealthy. Plutarch, in comparing the avarice of Perseus with the recklessness of Alexander, when he set fire to the trains of wagons containing Persian wealth, and which encumbered his army, says, "Whereas

Perseus, though he, his children, and his kingdom overflowed with wealth, would not purchase his preservation at the expense of a small part of it, but was carried a wealthy captive to Rome, and showed that people what immense sums he had saved and laid up for them," &c. &c.

This wealth was probably derived from the rich mines of the country as well as from its trade, and the products of the industry of a large population. But riches were also combined with learning, as we hear amongst other treasures prized by Paulus Æmilius, of a magnificent library which belonged to the Macedonian king.

With the fall of Perseus, Macedonia lost its national character. Restrictions were placed upon the people, which cramped their trade and broke up their social organisation.

The country was divided into four districts, and it was declared unlawful for any one to intermarry, to carry on trade, or to buy or sell any lands to any one who was not an inhabitant of his own district.

They were prohibited to import any salt, or to sell any timber fit for building ships, to the barbarians, as they were called, of the neighbouring districts. All the nobility, and their children exceeding the age of fifteen, were commanded immediately to quit the country and settle in Italy. The glory of Macedon had departed, but Thessalonica, from its geographical position as a naval and mercantile station, on the highway of the Via Egnatia, still retained its importance.

From Dyrrachium and Apollonia, the Via Egnatia extended a distance of 500 miles to the Hebrus in Thrace. The roads from Dyrrachium and Apollonia met together at a place called Clodiana, and thence the

Via Egnatia passed over the mountains to Heraclea in Macedonia. It entered the plain at Edessa, and thence passed by Pella to Thessalonica. There were many other Roman roads in connection with the Via Egnatia, and remains of them may be found both north and south of the Balkan in the present day.

Cicero, after he had quitted Rome, took up his residence at Thessalonica for some months, where he was hospitably received at the house of Plancius, the Quæstor. It was from there that he poured forth his bitterness of soul and lamentations over his fate, in a series of letters to Terentia, Atticus, and others.

It was during the period of the Roman conquest of Macedonia that the present Wallachians, who are found in the neighbouring mountain-districts, were probably planted in the country as Roman colonists.

After the advent of the Christian era, Thessalonica became celebrated for the sojourn of St. Paul at that city. In one of the mosques, which was originally the Christian Church of St. Sophia, there is still preserved a very fine pulpit of *verde antico*, said to have been used by St. Paul. The Turks show every respect to this ancient monument of Christianity. There are also clumps of trees on several parts of the plain, which are supposed to mark the spots where St. Paul stopped to preach.

Thessalonica can claim a distinguished position in ecclesiastical history. Conybeare and Howson, in their "Life and Epistles of St. Paul," say:—"No city which we have yet had occasion to describe has had so distinguished a Christian history, with the single exception of the Syrian Antioch, and the Christian glory of the patriarchal city gradually faded before that of the Macedonian metropolis. The heroic age of Thessa-

lonica was the third century. It was the bulwark of Constantinople in the shock of the barbarians, and it held up the torch of the truth to the successive tribes who overspread the country between the Danube and the Ægean—the Goths and the Sclaves, the Bulgarians of the Greek Church, and the Wallachians, whose language still seems to connect them with the Philippi and the Roman colonies. Thus, in the mediæval chroniclers, it has deserved the name of the Orthodox City." During the first three centuries of the Christian era, Thessalonica was the capital of the whole country between the Adriatic and Black Sea, and even after the founding of Constantinople it remained the capital of Greece, Macedonia, and Illyricum. In the middle of the third century it was made a Roman *colonia*. Constantine remained for some time at Thessalonica after his victory over the Sarmatians; and there is a grand triumphal arch still standing, which was erected in honour of that event. Under the reign of the Emperor Theodosius, A.D. 390, a sedition broke out amongst the people of Thessalonica, and they cruelly murdered Botheric (one of the Roman generals), together with many of his officers, and their mangled bodies were dragged about the streets. Theodosius, exasperated at this cruel act, formed the still more inhuman project of a massacre of the citizens. They were treacherously invited to the games of the circus, to which they were passionately addicted, and as soon as they were assembled, soldiers, who were posted for the purpose, fell upon them, sparing neither age nor sex, and cruelly massacred 15,000 defenceless human beings. A touching story is told of a foreign merchant who was present, and who offered his own life and wealth to supply the place of *one* of his

two sons. But upon being asked to choose, he hesitated to condemn one by the invidious choice of the other, so the impatient assassins put an end to his suspense by plunging their daggers into the hearts of both his boys.

Theodosius was personally well acquainted with Thessalonica, as he had transferred his seat of government there from Constantinople.

Thessalonica was the great safeguard of the Roman Empire during the Gothic invasions; it bore the brunt of the Slavonic wars from the middle of the sixth to the latter part of the eighth century.

In the year 904 it was besieged and taken by the Saracens, and the inhabitants were slaughtered with the greatest cruelty. The population of the town at that period is said to have been 220,000, which is more than double that of the present day. It was again taken by the Normans in 1185. Tancred sent his army by the Via Egnatia from Dyrrachium, while his fleet sailed round to the Thermaic Gulf, and the united naval and military forces captured the town and barbarously treated the inhabitants.

At this period Eustathius, who was one of the most learned men of his age, was Archbishop of Thessalonica; he was the author of a valuable commentary on the "Iliad" and the "Odyssey," and of various other works.

Amongst other literary characters produced by this town may be mentioned Theodore Gaza, who went to Italy as a Latin ecclesiastic, and became the translator of Aristotle, Theophrastus, and Hippocrates.

Symeon, the chief authority in the Modern Greek Church on ritual subjects, was also a native of the town. He died a few months before the place was taken by the Turks.

Cyrillus, who converted the Bulgarians and Slavonians to Christianity, was born, and also received his early education, here.

The see of Salonica became almost a patriarchate, and it was the withdrawal of the provinces subject to its jurisdiction from the see of Rome, in the reign of Leo, the Isaurian, that became one of the principal causes of the separation of the Eastern and Western Churches. It was captured by Amurath II., and became subject to the Turks in A.D. 1430.

There are many remains of antiquity in this historical town, and it would offer an admirable field for an archæological campaign. On the hills immediately outside the walls are remains of ancient marble buildings; and white marble sarcophagi, beautifully sculptured, crop out here and there amongst the great piles of earth and rubbish, as a temptation to further search.

Who knows whether some of the riches of Perseus may not be hidden amongst these remnants of antiquity? The town is surrounded on the land side with a high brickwork wall of defence, which was built in the Middle Ages, and beneath this a lower wall has been discovered, formed in many parts of great blocks of white marble, which evidently at some period were portions of magnificent buildings, which then adorned the now miserable town. It looks as though at some time in its history the city had been sacked, and the principal buildings pulled down to form walls of defence, to save the labour of hewing out the stone from the neighbouring rock.

The two monuments of greatest interest were the great arches of the western and eastern gates, which formed the entrance and exit to the town by the Via

Egnatia, which passed through its centre. Sad to say, the western arch, called the Vardar Gate, has of late years been pulled down by the Turks, and most of its interesting sculpture-work chopped up to rebuild parts of the wall! The eastern arch is still standing, a monument of ancient grandeur amidst modern misery.

It is built of brick, partly faced with marble, and formerly consisted of three archways, the remains of which are still visible.

This arch is supposed to have been erected in honour of Constantine, to commemorate his victories over the Sarmatians.

On the left of the main street, between the Vardar entrance and this arch, and in a side alley, there are four Corinthian columns, supporting an architrave, above which are caryatides or statues of women, in lieu of columns, to uphold an entablature and cornice. Two of the figures represent Leda and Ganymede. This interesting remnant forms part of the house of a Jew, and it is called by that nation "Las Incantados," implying that they were petrified by enchantment.

It is supposed to be the Propylœum of the Hippodrome, which was situated in the south-eastern part of the town, between the sea and the building called the Rotunda, now a mosque, but previously the Church of Eski-Metropoli, and before the Christian era a heathen temple. In construction it is similar to the Pantheon at Rome. It is called by the Greeks the Church of St. George.

The date given to this interesting building is the reign of Trajan. The inside of the dome is covered with beautiful mosaics, and amongst the birds which are depicted upon it, the red-legged partridge is plainly distinguishable.

It was near this church, in the great Hippodrome, which lay between it and the sea, that the massacre of the inhabitants took place, under the orders of Theodosius. Another mosque, called Eski Djuma, 157 feet long by 50 feet wide, is said by Beaujour to have been a temple consecrated to Venus Thermæa.

This also became a Christian church, and afterwards a Mahommedan mosque.

It contains several Ionic pillars, and could be restored without difficulty. It is said to be in a better state of preservation than any other monument of Grecian antiquity.

Next to this may be mentioned the mosque of St. Demetrius, the patron saint of Salonica.

It was built in 597, but was partly destroyed by fire a hundred years afterwards, and again rebuilt. There are two rows of very beautiful *verde antico* pillars in this mosque. The whole of the interior was lined with marble. The Turks have left many of the decorations representing saints and passages of Biblical history.

Mr. Fergusson, in his "Handbook of Architecture," gives an interesting description of these ancient buildings. Many of the ancient remains of Salonica were taken to Constantinople in 1430, when the place was captured by the Turks.

But the interest of the archæologist would not be confined to the town of Salonica alone; the whole neighbourhood is replete with remnants of bygone days of splendour.

The population of the city in the present day is about 100,000, of which one-third are Jews. When Midhat Pacha was Vali, or Governor-General, some few years ago, he immediately set to work with his usual energy to improve the place, and commenced a fine

street, which was to run parallel to the Via Egnatia. He also gave his attention to the roads in the neighbourhood, and had he remained any length of time, a great change for the better would have been made; but almost before he had commenced his plans he was removed, and everything remained at a standstill.

The town now contains two hotels, which are moderately comfortable.

The railway runs from Salonica to Metrovitza, and it is intended to carry it on to Belgrade, when Macedonia will be brought within four days of London!

It is sad to see this naturally wealthy district, which, if it was in the hands of an energetic race, would soon be made the garden of Europe, lying but a partially cultivated waste.

Along the mountain range of Bermius there are three large towns, Verria, Niausta, and Vodhena, each possessing water power sufficient to work all the manufactories of Manchester.

On the mountains behind them are extensive forests of oak, pine, beech, and sweet chestnut trees. In the rocks about them are mines of copper, coal, and probably other metals. The hills are covered with rich pasture, which produces large supplies of wool. The rich plains below would grow any quantity of cotton, and the small quantity now grown is of excellent quality. The soil on the hill slopes is peculiarly favourable to vineyards, and the wine is the best that is made in Turkey. Nature seems here to have gathered all her riches, and to be offering them to the hand of man. Water power, wool, cotton, timber, metals, fruit, wine, grain, a beautiful climate—all are there—and a few canals would place them in water communication with the coast of the whole world.

In the days of the Macedonian kings, 2,400 years ago, it was the fairest land in Europe. When will it be so again?

When Salonica is connected by railway with Athens and Belgrade, and also with Constantinople, by the route of the Via Egnatia, it will be the junction of three important lines of European communication. Then, if it be possible that an energetic administration can be established in Turkey, we may hope to see the ancient glory of Macedonia revived.

The beauty of this country in ancient days, when the lower hills were no doubt covered with noble forests, must have been very great; but although in the present day the grandeur of Olympus and the neighbouring mountains is still the same, the absence of trees gives a dreary look to the country on the sea-coast.

At the town of Niausta, beautifully situated on the slope of Mount Bermius, two enterprising Greeks have erected a manufactory for spinning cotton yarn, which is worked by water power. The machinery is twenty horse power, and it turns out fifty-five bales of cotton thread daily, each bale weighing $9\frac{3}{4}$ lbs. Most of the hands employed are Greek boys and girls, who have been trained to the work, and proved apt scholars.

It employs eighty hands, and the engineers are Greeks, who were educated at Athens.

The total cost of the building, machinery, and in fact of the whole undertaking, was £4,000.

Anybody who is well acquainted with Turkey must be aware of the obstacles in the way of starting such an undertaking as this manufactory. First comes the residence for perhaps three months at Constantinople in order to obtain the necessary *firman*, and a certain sum has to be set aside for backshish, otherwise the delay

would be prolonged indefinitely. After this worrying business the actual work has to begin, the impediments raised by the Custom-house, the depressing effect of having to pay duty on the import of machinery which will benefit the country, the difficulty of providing fifty miles of land carriage for the machinery where there is no road, the innumerable breakdowns before it even arrives at the end of the journey. Then the arduous task of getting it fitted in working order in a country where a square peg is always made for a round hole, and last, not least, comes the difficulty of getting people to work it.

I must say that, as Messrs. Demetros Longos and George Kyrches most courteously showed me over their manufactory, which was working away gaily, I looked upon them with the admiration and respect that may be felt for heroes, and I sincerely wished them the success they so richly deserve.

The Jewish element in the population of Turkey is strongly represented in Macedonia, probably because it is the richest quarter of the empire; and as they form a very important element amongst Turkish subjects, I will offer my reader a short description of this interesting people.

They are met in every bazaar or market in every town, but I have not found that they drive harder bargains than other Turkish subjects. In all purchases in Turkey you are usually asked four times as much as will be actually taken, and you are generally told by the seller that he is parting with his goods at a loss. This, however, is not peculiar to Turkey. I remember when in the Emerald Isle being tempted by an Irishwoman to buy some fish on the following recommendation:—"Sure, yer honour, it's chape, and

yer will never get such a chance again, for I'm losing by every one I sell; but, may the Lord be praised! I sell a great dale."

Under what circumstances the Jews made their first appearance in Europe is unknown.

It may possibly have been connected with the conquests of Alexander the Great, and Jews may have passed in the train of his generals to Macedonia, and there settled. The many colonies of Jews which he planted about his empire point to a connection with Macedonia which may be possible. That in those early days they were not attracted to foreign lands by the commercial pursuits for which they have since become so conspicuous, is to be inferred from Milman, who, speaking of a still later period, says:—"Nor is there any reason to suppose that the Jews of Palestine, who were now in their lowest state, both as to numbers and opulence, had commenced their mercantile career."

Conybeare and Howson, in writing of the dispersion of the Jews, say:—"It is natural to suppose that those islands of the Archipelago, which, as Humboldt has said, were like a bridge for the passage of civilisation, became the means for the advance of Judaism. The journey of the proselyte Lydia from Thyatira to Philippi (Acts xvi. 14), and the voyage of Aquila and Priscilla from Corinth to Ephesus (*ibid.* xviii. 18), are only specimens of mercantile excursions which must have begun at a far earlier period. Philo mentions Jews in Thessaly, Bœotia, Macedonia, &c. &c. St. Luke speaks of them at Thessalonica and Beræa."

The first of these great authorities gives it as his opinion that the keen mercantile tendencies of the nation had not set in about 250 years before Christ, and the latter authorities show that they must have pursued

foreign trade some considerable time before the birth of our Saviour, so we may take the intermediate time, or 150 years B.C., as the commencement of the Jewish mercantile tide.

The Jews have probably been settled in Macedonia from their first emigration to the present time. They are mentioned in the seventh century, during the Slavonic wars, and again in the twelfth, by Eustathius, who was Latin Archbishop of Thessalonica, A.D. 1185, and by Benjamin Tudela.

The events of the fifteenth century had the effect of bringing a large number of Spanish Jews to Thessalonica. Paul Lucas says that in his day there were 30,000 in that city, with twenty-two synagogues.

It is from the latter date that their general extension over the Turkish Empire probably took place, although they must have existed in considerable numbers in the principal cities from much earlier times. Among themselves they speak the ancient Spanish language, and their written correspondence is carried on in Hebrew.

The great mass of the Jews in Turkey are Talmudists; but there exists a small section of Caraïtes, or those who reject the rabbinical explanations of the Talmud or expounded laws, and hold exclusively to the letter of the Bible. This sectarian difference seemed to foreshadow that which was to follow in the antagonism of the Sunnites and Shiites of the Mahommedan faith. The Caraïtes have about a hundred families at Has-keui, near Constantinople; but the great bulk of the Jews of this persuasion are in Gallicia and the Crimea; there are also many in Bagdad and in Egypt.*

There is also a curious sect of Jews at Salonica,

* Ubicini.

called "Mamim," which signifies "turncoat." They believed in the fourteenth false Messiah, Sabati Levi, who, to save his life, became, with his followers, Mahommedans; but these, again, have their religious differences, and are divided into three sects. They are all still Jews at heart, but their trifling with two creeds makes them despised and looked down upon. They marry amongst themselves only, and live together in a particular quarter of the town. There are others of the same sect in parts of Russia. At Salonica they are Mahommedans in public and Jews in private life.

The Jews have no hierarchy, but each congregation is independent, and governed by its own Chief Rabbi; but they have a representative head at Constantinople called the "Khakham-bashi," who is chief of the Israelite nation in the empire. As it is part of the Ottoman system of government to rule its subjects, with their diverse religions, through their ecclesiastical heads, the Khakham-bashi at Constantinople has a court or council to assist him in administering both ecclesiastical and civil law. It is divided into two parts—first, the "Medjliss-i-rouhâni," or spiritual council, composed of six Grand Rabbis, which, as its name implies, deals with questions relating to the Jewish religion; and, second, the "Medjliss-i-djesmâni," or civil council, which deals with questions of civil law, and assists the Turkish courts in any question relating to Jews. The same organisation is applied by each Grand Rabbi, who, in his turn, is assisted by two similar councils. As the Jewish law, like that of the Mahommedan, is explained by the teaching of the sacred books, the establishment of these councils forms a ready means of arriving at a judgment on all religious and civil cases arising in the Jewish community. It will be seen by these and other

explanations how admirably organised is the Turkish administration, and it merely requires to be *honestly and energetically carried out* to make Turkey one of the best-governed countries in Europe.

The Khakham-bashi takes rank immediately after the Greek and Armenian Patriarchs.

The Jewish population of the Turkish Empire is estimated at 158,000. The poorer are entirely dependent upon the liberality of the upper classes for education and relief in case of want, and the obligation is met in a most commendable spirit. They possess an institution called the "Universal Israelite Alliance," which is charged with the administration of education, &c. In 1875 the Alliance had twenty-one schools throughout the empire, which gave instruction to 2,094 children of both sexes, and of this number 809 were admitted gratuitously. The teachers of these schools are educated in the Rabbinical Seminary at Paris, and they give their pupils instruction in foreign languages and all the elements of a first-class education. Much cannot be said in praise of the elementary schools, or talmud-tora. They are crowded with children of both sexes, who are simply taught to read and write.*

In some of the larger towns there are British missionaries for the conversion of the Jews, and they do good service in educating the children and giving them moral ideas and habits, but I cannot learn that they have been very successful in their conversions—at least, if I may judge from a conversation I had with one of them, who had resided in the country for more than eighteen years.

I asked this very worthy gentleman if he had made many converts, and he replied cautiously that "he

* Ubicini.

could not say that he had." Still anxious for information, I pushed my inquiries by the question, "How many converts have you at the present time?" To which he replied with the greatest gravity, "Well, I cannot say I have any;" but he added quickly, "*Miss W. has one at Cairo.*" I therefore conclude there are none in Turkey.

Commercial transactions are carried on through the Jews in Turkey in a manner that would astonish and frighten merchants in England. We will say that at Salonica a merchant receives a large order for prunes. The part of the country which supplies these lies 200 miles away. He therefore hands sufficient money to purchase what he requires to a travelling Jew who is well acquainted with the country. The man goes off with the money to make the purchase, and does not return with the goods for one or perhaps two months.

I once met a merchant who had £27,000 out in this way, and no goods in his stores to show for it, the only security being the honesty of the Jewish commercial travellers; yet the whole of the purchases came safely to the stores in due time.

The wealthy Jews are most charitable to the poor. I have seen from the windows of the British Consulate at Salonica numerous poor people attending regularly every morning at the house of Messrs. Allatini, and there receiving alms and assistance. Sewing classes are also got up amongst the ladies, and every effort is made to meet the wants of poverty.

The functions of the Jewish Rabbis are usually executed in a most exemplary manner, and command the respect of all classes of Ottoman subjects as well as the authorities. A pleasing manifestation of this

respect took place at the funeral at Salonica of his Eminence Raphael Acher Covo, Grand Rabbi of Roumelia, who died in 1874. The funeral was attended by the Staff of the Turkish Governor-General, the President of the Municipal Council, by the Foreign Consular Corps, the Greek Bishop, with several of his clergy, the Protestant ministers, and by delegates from the several corporations; and it was probably one of the largest assemblies of the kind ever witnessed in Turkey. On passing the Metropolitan Greek Church the bells were tolled, the flags of consulates, and of all the ships in the harbour, were half-mast high, and all offices and shops were closed.

The Jewish Fire Brigade, in the service of the Sun, North British, and Mercantile Insurance Offices, lined the streets and maintained good order. The whole adult male Jewish population were in the streets, while the Jewish women were at the open windows, and added to the effect of the general mourning by their wailings.* The late Rabbi had held office for twenty-six years, and was remarkable for his justice and upright conduct. It was instructive that the possession of these moral qualities could command a unity of all creeds and classes to pay respect to them.

The Jews are impervious to the intrigues of either Pan-Hellenic or Pan-Slavonic societies, and I should say there is no section of Ottoman subjects which gives the Porte so little trouble. Jews and Mahommedans get on admirably together, but there is a bitter antagonism between the Jews and Greeks.

* Report from Consul Blunt.

CHAPTER XX.

A SECOND VISIT TO TURKEY.

Rapid Change of Seasons—American Philanthropy—A Remarkable Boy—Winter Climate of Salonica—Verria—The Wallachians—Ferocious Dogs—Preparations for a Deer Drive—A Good Bag—A Well-ventilated Khan—Hints to Travellers—Turkish Signs—Exaggeration—Manufacturing a Grievance—The Cry of "Wolf."

I HAD left Salonica for England in October, in a warm sun and clear sky, the thermometer standing in the shade at 80° of Fahrenheit. I returned at the end of December, to find the Mountain of the Gods hidden with black clouds, a storm raging in the bay, the thermometer as low as 30° Fahrenheit, and the mountains white with snow.

There are several very pleasant routes from England to Turkey, but I think the easiest and most comfortable is that by Marseilles, in the splendid steamers of the Messageries Maritime Company. So many nationalities are generally represented amongst the passengers that an Englishman is almost sure to find compatriots on board who help to beguile the way.

Judging by the number of Americans that are met abroad in every nook and every corner, I should think their country must contain only half its real population.

This wonderful people are not only met with in the flesh, but their mark is made upon the world at large for good, without prejudice to race, creed, or locality; and the traveller is astonished and delighted to find here and there the establishment of useful works which

have emanated from pure and unadulterated philanthropy.

I have already alluded to Robert's College, and also to the energetic American mission in Turkey. By-the-by, I must mention a peculiar trait I remarked in the work of that mission, namely, the amount of good common sense which was brought to bear upon their work, and the highly practical way in which it was carried out. There was none of that well-meant but misplaced fanatical zeal so common to Christian missions; but they opened the door of their fold, and, in a simple way, invited people to come and go as they liked, assuring them that they would find it so pleasant that they would like to stay.

At Athens the traveller again meets with American philanthropy in the form of a free school for the poorest classes of Greek children, who flock to it, and number, I believe, over 400 of both sexes.

It was my good fortune to find a large party of Americans as fellow-passengers, and their wit and humour nearly exhausted me with laughter.

There was a boy about fourteen years of age, who, with his uncle, were specially amusing. The latter led the lad up to me one day, when I was sitting on deck reading, and introduced him as follows:—

"Sorry to interrupt you, Colonel, but this is my nephew, and I have brought him to show *you* what we can rear in America.

"This, sir, is altogether a remarkable boy, and I can assure *you* that if you had him in England you'd have to put him *on* a pair of cast-iron breeches, and nail him *down;* and even that wouldn't hold him."

It afterwards seemed to me that it was quite necessary that the nether garments of this extra-

ordinary boy should be composed of that strong metal, in order that he might be clothed and in his right mind; for he gravely informed me that he had been in England, and being passionately fond of "drumming," he had challenged the Drum-major (!) of the Grenadier Guards to a match.

"But, sir," he said, "as soon as the signal was given I started off with 'Yankee Doodle' and 'God Save the Queen' at such a pace that soon the Drum-major—he couldn't hold the sticks; and, *sir*, if you'd been looking at *that man*, you'd have thought you were looking at a scared horse."

I can quite believe it!

The winter climate of Salonica is quite delightful; the days are generally bright and warm, with hard frosts at night, and the snowy mountains stand out in the clear and bracing air to add fresh charms to the scenery. There are occasional storms, which generally last for three days, and when the wind is from the north, they are frequently accompanied with snow and much cold; but these merely come to make the usual weather more delightful by contrast. This is the season for the sportsman, and amongst the woods near the Bermius range he may get some of the finest woodcock shooting in the world.

As I was anxious to see the mountains, my friend Captain Synge, late of the 52nd Regiment, who lives upon his farm in that neighbourhood, kindly organised a deer drive.

We left the good cheer in his very hospitable house on the plains, and after riding for about four hours on the flat, ascended the side of the mountain for about 500 feet to Verria, the ancient Berœa, which now, as in the days of St. Paul, numbers many Jews in its

population. There is nothing of much interest in the place except a few old remnants of Byzantine buildings, and its beautiful situation. Streams of water flow through the town, and the masses of maiden hair fern which cover the rocks and sides of these streams gives a pleasant aspect to the streets. We passed on, and ascended the mountain for another hour, through grassy glades and deep ravines, until we came to a solitary and tumble-down khan, where we were to pass the night.

Here we found a number of Vlaques, who were to form the beaters for the next day's sport, and who had assembled by appointment.

The origin of the Vlaques, otherwise Wallachians, or Roumanians, or Cinciari, is without doubt Roman, and they are of the same race as their namesakes in Roumania and Wallachia. Their language is Latin, much corrupted by the introduction of Greek and Albanian words.

Their entry into Turkey dates from the third century, when they were driven out of Dacia by the Goths, and migrated south of the Danube, and formed colonies along the attractive Albanian mountains.

Consul Blunt has suggested that they were established as colonies along these mountains in order to guard and keep open the Via Egnatia, and other highways; and there is much force in the suggestion.

Be that as it may, they are now found in groups scattered about the range from Epirus to North Albania, and as might be expected, they have a tendency to become Hellenised as they approach the Greek frontier, where their language is being gradually replaced by Greek, more especially with the male population. The women are more conservative, and

hold steadfastly to their mother-tongue, and are indignant if they are mistaken for either Greeks or Bulgarians.

The people are divided into a nomad and a sedentary population. The former, as shepherds, are frequently met with in all parts of Turkey, as they travel great distances in search of summer and winter grazings for their flocks and herds, and it is not uncommon to meet in the summer a Vlaque grazing his sheep on a part of the Balkan Mountains, which is two hundred miles or more away from his winter grazings on the plains of Macedonia.

The sedentary Vlaques are usually engaged in agriculture and commerce, and are giving much attention to education.

Their schools are Greek, and are well conducted, but as yet they are to be found only in the principal towns.

The Vlaques are Christians of the Greek Church, but in many districts they have shown much sympathy with the struggle for ecclesiastical independence of the Bulgarians, and they have generally taken the latter side in the riots which have occurred between the rival churches.

Like other populations in Turkey, that of the Vlaques is so variously stated that it is difficult to fix upon even an approximate number.

M. Bolintineano, a Roumanian, gives the number at 1,200,000, while another authority states it at only 144,740, after statistics said to have been taken from village to village.

The latter is without doubt the most accurate, and it divides the people amongst the following countries:—

Epirus and Albania	50,740
Macedonia	73,000
Thessaly	21,000

They are a fine-looking race, generally dark and with Roman features, more marked in the northern than in the southern districts, and are an industrious and peaceable people, but cunning and very fond of intrigue.

The Vlaques and other mountain shepherds in Turkey have a splendid breed of dogs, nearly as large and with much of the appearance of a wolf. They are not put to the same use as the collies of Scotland, but merely act as guards, to protect the flocks from the ravages of wolves, &c. In travelling on the mountains two or three of these animals will sometimes come tearing down with snarls and grinning jaws upon the traveller, who, if he is of a timid nature, will think that his last day has come. His only chance is to walk quietly on and to pick up a stone if there is one, or pretend to do so if there is not. He must then look behind him with both eyes like a hare, and pay especial attention to the calves of his legs.

But these dogs are a great nuisance, especially at night, if you happen to be in their neighbourhood.

I heard of a tourist who was seriously mangled by these animals. He had left his tent in the night either to look at the moon or to count the stars, when some of these unmannerly dogs took the poor man at a disadvantage, and he only escaped with his life. It was by these dogs that Euripides lost his life when stopping at the town of Bromiscus or Bormiscus, near the valley of Arethusa by the Lake Besik, to which I alluded in a former chapter.

These dogs were then called Esterikae, and they committed such a savage attack upon the great tragedian that he afterwards died of his wounds—possibly from hydrophobia.

But to return to our over-ventilated khan, on the Olympian range.

At this altitude and season of the year it was cold, and we were glad of our cloaks and rugs at night, as the wind whistled through countless chinks into the room, and found its way out through open parts of the roof. In the next room our zaptieh—a fine old Turkish soldier—had fraternised with a comrade from the neighbouring Becklemé, and we fell asleep to the sound of their subdued song. Whether the ditty told of the glories of the ancient Seljuks, or how the great Afrasiab had courted the Empress Afrasiab, I cannot say, but phonetically it ranged between the buzzing of a drone and that of a mosquito, and as such it was pleasantly soporific.

An early rise on such an expedition, when you go outside the tent, or whatever the covering may be, and find the stars growing pale in a clear blue sky, and no sound save the distant murmuring of the mountain burns, and a pure cold air fresh upon the cheek, is very cheering.

We were soon up and away with our wild set of Vlaques, all unfortunately armed with guns, ancient productions, with the barrels of such a length that they seemed as though devised for getting as near as possible to the quarry.

After ascending the mountain diagonally for about two hours, until we came to the snow-line amongst rocks and deep ravines, with scattered trees of monster pines and beech, we were posted along a ridge, and I ensconced myself behind a crag with a pass immediately below, and leading up to my right. We had to wait until the beaters went on two miles ahead, and soon we *heard their* shouts as the drive commenced.

As they drew nearer, I heard two shots to my left below, which told that either deer or boar were passing.

At last the shots from amongst the beaters became frequent, and their yells and frantic shouts sounded as though they were being murdered. Presently I heard a clatter amongst the rocks which I knew was made by deer, and soon three hinds appeared coming along the pass about eighty yards below. This was to be my first shot from the left shoulder, and I was anxious as to the result. Waiting until I saw that there was no stag following the hinds, and that I had no time to lose if I wanted one of them, I gave a whistle, and when they stopped to listen took my shot.

I had the satisfaction of seeing my deer roll over dead; but I did not fire at the others, for, as a rule, I like to spare the hinds.

When the beaters came up we found that the bag consisted of five red-deer—namely, one small stag and four hinds. The red-deer in Turkey are very large, and some of them have splendid heads. The hind I killed was larger than any stag I have ever shot in Scotland.

It was bitterly cold at this altitude, and yet there were shepherds with their flocks, who sleep out with them all night without any shelter. These men never leave their sheep night or day, and it must be a hard life in the winter months.

It was after dark when we returned to the khan, and we were not sorry to "fall to" at the excellent dinner which my ever-thoughtful host had brought from his farm.

If any of my readers should think of making a sporting trip, or of travelling in Turkey, I can offer them the following hints, which are based upon experience:—

We will suppose that there are two classes of

travellers, those who can afford comfort and those who have to consider every expense.

The first class should, if possible, travel in pairs, and should provide themselves with two emigrant tents (one to be lined), and camp beds to their own fancy; but hammocks are certainly advisable, and if lessons are taken from a sailor as to the proper method of slinging them, so much the better for the comfort of the travellers.

Each man should have three strong tin boxes, made to fit into open wicker baskets, with straps, so as to ride one on each side of a pack animal. In one tin box should be carried a bed, consisting of an eider-down quilt, an air pillow, a large blanket, and a waterproof sheet. In the second tin box should be packed clothes and ammunition; in the third, a small luncheon-basket, fitted with knives, forks, spoons, plates, wicker-covered bottles, receptacles for sugar, tea, coffee, &c. &c., according to fancy, but there should certainly be an Etna for getting a hot cup of coffee in a hurry. The space left in the third tin box after the luncheon-basket is packed can be utilised for edible stores by the way.

A gun and rifle should be fitted in one case, covered with very strong waterproof canvas.

The cooking utensils, &c., should consist of a tinned copper pot, with a smaller one fitting inside it, a small strong copper kettle, a frying-pan, *two iron tripods* for the pots, and a water-can and tin basin.

On arriving at Constantinople the travellers should engage an interpreter, a cook, and a servant. With these and their baggage they should make for the point where they are to leave the railway, and there purchase five riding-horses, which will cost about £10 each, and five pack animals, which will cost £6 each.

They should take their own saddles and bridles from England, and purchase three native saddles at Constantinople for the servants at a cost of £1 each.

When they have finished their travels the horses will sell for as much as they gave for them.

The two travellers will ride two of the riding-horses, the interpreter, cook, and servant the other three, and it will also be necessary to engage a keradjee, or man to look after and drive the pack animals.

The loads should be distributed on the pack-horses as follows:—Nos. 1, 2, and 3, two basketed tin boxes on each. No. 4, the tents, one on each side, and the camp bedsteads on the top. No. 5, guns, tent-poles, and servants' beds.

The pack animals should always be accompanied by the cook and the servant.

Each of these loads will weigh about 180 lbs., which is not considered much in Turkey, where the pack animals usually carry 180 okes = 275 lbs., and travel from twenty-five to thirty miles a day. With the light loads I have named, thirty miles can easily be accomplished in ten hours' travelling, and however wet the weather may be the packs will always arrive dry. With this staff the travellers will be perfectly independent of all towns, khans, &c., and will be free from the pest of insects of every variety of size, colour, and activity, with which the towns are generally swarming.

After an early breakfast, the tents should be struck, packed, and *seen off*.

The travellers may then take their leisure, ride on to any town on their route they may wish to see, stop there a few hours at a khan for luncheon, the pack animals *passing through* meanwhile under guidance of a zaptieh, or mounted policeman, who will

be a Turk, but, nevertheless, a most civil, obliging, and honest man, and he should be given instructions where to pitch the tents for the night's halt. The travellers may go leisurely on, and when they arrive at the rendezvous they ought to find the tents pitched, the cook preparing dinner, and everything ready to receive them. Food for the horses can be bought at any of the towns or villages which may be passed.

The zaptiehs (for one should also be taken as guide) may be obtained at any large town which is the seat of a Mudir, Caimakam, or Pacha, as the case may be, by going to the konack and presenting the booyootu.

By this arrangement the luggage is so arranged that if the travellers wish to separate to make detours, and to meet again, they can do so.

In hot weather I have always found it a good plan to ride in woollen clothes, such as would be worn in Scotland, or any other similar climate, for where thick clothes keep out the cold in one case, they keep out the sun in the other, and save the wearer from fever.

There is nothing equal to a felt helmet as a covering for the head.

In sleeping out in the open, which may sometimes be necessary, it is well to cut some small branches of any tree which is not prickly, and pile them one on the other to lie upon. They may feel a little lumpy and angular towards the middle of the night, but it is better than getting rheumatism from lying on the bare ground.

The secret in travelling is always to make yourself as comfortable as you can under all circumstances, and to make believe that you are in luck.

The second class of travellers, who have to study economy, should take an English saddle and bridle, and

the carpet saddle-bags of the country, together with a hammock, an eider-down quilt, and an air pillow.

A change of clothes goes in the saddle-bags, and by purchasing one riding-horse the traveller can get on with his bed on the back of the saddle, and make thirty miles a day, sleeping at the khans, where he should sling his hammock in the verandah, and he will by this means escape insects. He will require a zaptieh for a guide, and his total expenses will amount to about eight shillings a day; but he will not lead a luxurious life. Let him beware of the rooms in the khans, for however well whitewashed and clean they may look by day, a whole army will start out from their ambush by night, and devour him alive. The first system of travelling will cost about £1 10s. per day each, including every expense, if it is done very comfortably.

On first arriving in Turkey a stranger is very much puzzled by the affirmative and negative signs of the natives. A decided shake of the head means *yes*, while a nod of the head backwards means *no*. I remember at the commencement of my travels thinking that all kinds of obstacles were being placed in my way by a khanjee, because to every question of my interpreter the man kept shaking his head; but I afterwards discovered that the poor man was acquiescing in every demand.

Reports concerning sport—or, indeed, about anything where numbers are concerned—must be received with great caution.

You hear of a place where red-deer, roe-deer, boars, &c., are said to be very numerous, and you hasten to the spot to find, perhaps, that the red-deer dwindle down to a solitary roe-buck, and the only boars are tame pigs.

On one occasion, when I was on the Balkan range, an Armenian merchant declared that he knew of a gold

mine in Macedonia, where the precious metal could be seen sticking out of the rock, and that he had cut off a piece of solid gold three inches long and as thick as his thumb!

I felt inclined to address the man as I once heard one American say to another who had just been drawing the long-bow: "Sir, I have no doubt you are speaking the truth, and that's a fact; but if I was to meet you in New York, walking down the Fifth Avenue, arm in arm with Ananias *and* Sapphira, I should take you to be all of one family, that I should."

To this habit of exaggeration there is also added, in many of the Christian population, a love of sensation and intrigue.

This was forcibly brought to my mind on my own estate last autumn, and I relate it as an instance of how very easy it is in that country to get up a grievance.

According to custom at that season, I had all my tenants (Greco-Bulgarians) assembled, and asked them whether they had any complaints, and received a unanimous reply in the negative. Shortly afterwards, to my surprise, I received a written document, purporting to be signed by every one of the tenants, and setting forth such a list of charges against my agent (a Scotchman) that it would have made a splendid handle for an atrocity agitation. It was all in the usual "oppression style" of the country, namely, that more than their rents were exacted from them by force, that they had to supply "corvée," or forced labour, &c. &c., and it commenced by saying that so tyrannical were the exactions that they were penniless, naked, and starving. I was at first shocked at the list of charges, and was under the impression that it might be possible that there was at least some foundation for them, but when

I came to examine the document I saw that, from my personal knowledge, some of the complaints were so ridiculously untrue, that I began to doubt the whole of them. For instance, I had just been living amongst these very men, and so far from their being penniless, naked, and starving, they were employing servants to do their work, while they sat half the day idle. They were even luxuriously clothed. There was abundance of bread baked by them before my eyes daily, and their farms were stocked with numerous turkeys, geese, and fowls, besides which, each man possessed on an average ten head of cattle, and I had told them long before, that if ever they were in want of food I would advance them flour. I have taken much pains to improve these very people, and I was consequently greatly astonished at this demonstration.

I quietly made close inquiries into all the charges, and found them to be absolutely untrue, except one, which was that they were frequently kept waiting when they brought their grain-rents to my granary.

I appointed a day for seeing them altogether, and the following conversation passed between us:—

"I have received this written list of complaints purporting to be signed by all of you. Is that correct?"

"Yes, Effendim; certainly we all signed it—and it is true."

"I am very sorry, and much astonished, to find that you have so many causes of complaint, and if they really exist, I will certainly remove them. But we will now go through them in order. First, you state that from the exactions of my agent you are penniless, naked, and starving."

"Ha! ha! ha! the Bey is joking with us; that is nonsense" (in a general chorus).

"Nay; but it is here, and signed by all of you!"

"No, no! we never signed that; why, it's foolish!"

I will not weary the reader by going on, but the same farce was acted throughout. At last I said, "Come, now, what does all this nonsense mean—what is it?"

"Effendim, it was that fellow made us do it; we are quite comfortable and satisfied."

"That fellow" was a bad character, whom I had been compelled to discharge, and he it was who had got up this document, and easily induced every man to put his mark to it without knowing what they were signing; and all they wanted was to try and screw a little more out of the Bey, in the way of loans of money, &c. &c., by a few frivolous complaints.

They all went away in good humour, declaring they would never listen to "that fellow" again; that they were fools, &c.

Any one who is well acquainted with the East will thoroughly understand this scene; but what a case of "hardship and oppression" might have been manufactured out it!

When I first entered Turkey I was told that the Turks did not like foreigners settling in their country, and that I should find every possible impediment thrown in my way by officials.

It is only due to Turkish officials to state that I have found it exactly the reverse. I have necessarily had many transactions with them, as I purchased my property from the Government by public auction; but I have found them ready and willing to give every assistance, and the Governor-General assured me that they were most anxious to get Englishmen to settle in the country.

This leads me to the subject of taxation, for here I am one of those very Christians who are reported to be ground down by extortion and taxation to the uttermost farthing. It may be said that I, as a foreigner and an Englishman, am exempt from such oppression.

But I am surrounded by large villages—I can count nine from my windows—most of them are Christian, and if there were any gross cases of oppression I should very soon hear of it through my own people.

In three of these villages the inhabitants (Greco-Bulgarians) are very prosperous, and I notice that their prosperity varies in proportion to the manner in which they cultivate the land.

There is a weekly market within half a mile of my house, which is attended by over a thousand people, Jews, Turks, Bulgarians, and gipsies, all mingling together. And although there are plenty of khans where spirit can be bought for a penny a glass, quarrelling or violence on such occasions is quite the exception, in fact I have no personal knowledge of it. Robbery sometimes occurs in the neighbourhood, of course, as it does in every country. One of my own tenants was stopped one night in a wild pass, and robbed of what little money he had about him, but the robbers were detected and punished.

Since the Servian war, and so-called Bulgarian rebellion, order has not been so well maintained, and a number of bad characters are about, but I have only heard of reported robberies at a distance, and my immediate neighbourhood has been quiet enough. There are many people who make it their business and have an object in spreading false and alarming reports; and the cry of "wolf" is so often raised that it is difficult to give credence to anything you hear. These

sowers of the seed of discord keep up a nervous tension amongst the inhabitants, which is productive of much harm, and it unsettles the minds of all classes, whether they are Turks or Christians.

I will now pass in review the system of taxation which is levied upon the country.

CHAPTER XXI.

TAXATION, ETC.

What is a Piastre?—The Ashr or Tithe—Iltizam and Wokalut—Mode of assessing Tithe—Cause of Oppression in collecting Taxes—Proposed Reform—Mode of Valuing Land—The Verghi—The Bédel or Haratch—The Saymé or Sheep-tax—Customs-duties—Turkish Bonds—Suggestion to Bondholders.

It is very easy, by the use of figures, to make the taxes of any country appear burdensome and oppressive.

In England we have only to unite the avocations of a landed proprietor, a publican, a brewer, and a merchant in one man, and we can make out a sum for taxes and duties in proportion to income which at first sight would appear as though the man were the victim of a wanton and greedy Government.

In Turkey the legal taxes, as compared with those of other European States, are not oppressive, but in some instances the mode of collecting them is unjust and ruinous to the individual, as well as to the State.

Before examining the taxes, we will first endeavour to get a clear idea of the currency.

I cannot do better than give the words of Mr. Barron on this point:—

"What is a piastre? Stated alone, this is not a determinate value, as there are four different currencies in circulation, all called by that name, but varying slightly from each other in value, and fluctuating in their relative values to each other. In Constantinople and in the Asiatic provinces, the copper piastre is a

legal tender where it is not otherwise stipulated, and is often the actual medium of payment of Government salaries, &c.

"Those who have interest enough, however, manage to get their salaries paid in gold piastres, by which they derive a profit of 10 per cent. above the smaller functionaries.

"In some European provinces the *beshlik* currency —an alloyed metal, half silver, half copper—is the basis of all transactions.

"The current commercial medium of exchange is the gold coin, commonly called Turkish lira, divided officially into 100 piastres."

The following are the principal values reduced to their equivalents in English:—

	£	s.	d.
L. T., the Turkish lira or gold medjidié ...	0	18	0·64
P., piastre, the gold official, 100 to L. T. ...	0	0	2·16
,, ,, the beshlik, 105 to the L. T. ...	0	0	2·06
,, ,, the copper, about 110 to L. T. ...	0	0	1·97
Purse, a sum of 500 piastres, gold	4	10	

The piastre is theoretically divided into 40 paras, but the coins do not exist, and the lowest circulated money in the European provinces is the quarter piastre —10 paras.

One of the greatest evils of the currency system is the arbitrary power given to the governors of vilâïets to fix the value in piastres of the lira in their district.

The most ancient of the Turkish taxes is that of the *Ashr* or tithe, the tax of one-tenth on all agricultural produce raised in the country, especially on corn, oil, grapes, tobacco, and cotton. Many other articles—such as timber, silk, cocoons, &c.—are also chargeable to this tax; but these tithes are levied and

recorded under separate heads. The tithe has not been a fixed charge of one-tenth; in former times it only amounted to one-fortieth, but that was in the good old times of Turkish history, before corruption had eaten into the State. In 1867, when a reform took place in the property-laws of Turkey, and the freehold title to land in default of heirs was no longer forfeited to the State, but could be left by will, the Government, without a particle of justice, claimed, as an equivalent for the boon, a tithe of 15 per cent. for that year, and 12½ per cent. for the four succeeding years. The tithe is now reduced to 10 per cent. On corn it is generally paid in kind, and on other produce in money.

The tithe is not collected directly by the Government, but the right of collecting it is sold annually, during the spring, to the highest bidder. The speculators who purchase the tithe are called *multezim* or farmers, and they are usually from the rayah class of the country, and sometimes even foreign subjects. A man will buy the tithes of a whole sandjak, and immediately sell to perhaps four others, at a profit of 50 per cent. These four again sell at a profit, so that a comparatively small portion of the tax goes to the benefit of the State, and the producer is taxed to make the fortunes of private individuals. This is one of the most crying evils of Turkish administration, and until it can be remedied the revenues of the country can never rise to anything like their proper level. But there are great difficulties in dealing with this tax, in consequence of the character and customs of the people.

In theory, a direct Government collection naturally suggests itself; but it has been tried, and has proved a failure. The rayahs bribed the Government officials who were to collect the tax, and in other cases the

officials used harsh measures in the collection; the loss to the Government became greater than ever, and the peasants prayed to be placed under the old *régime*, or *Iltizam* system, as it is called. The *Wokalut*, or direct system, was also tried in another form, by commuting the annual amount of the tithe of a sandjak for a fixed sum, payable directly by the producers into the local treasury, and based on the average of five preceding years. But this did not answer, for the peasant-farmer as a rule lives from hand to mouth; and in a bad harvest the Government was altogether a loser, while if the crops were good it received only the revenue of an average year. Another evil would practically result from direct Government collection—the tax-collector would be accompanied by his police and other officials, who would live on the peasants during the collection. So long as Turkish administration is corrupt, the present system is the only one that can be followed. The mode of collecting the tax varies with locality. In the vilâïet of Salonica, the farmer of the tax, or his agent, meets the producer on the field where the grain is lying in stooks. Each selects a sheaf here and there about the field. These are taken to the threshing-floors and threshed in presence of both parties, the amount of grain produced is divided by the number of sheaves, and is taken as the average produce from each sheaf. There are ten sheaves in each stook, the number of stooks in the field are counted, and the tax-farmer knows the amount of grain that is due to him. Nothing can be fairer than such a system, so far as the producer is concerned. In the case of large proprietors, an agent of the tax-farmer comes and lives upon the estate (in quarters provided by the proprietor, who receives a good rent for them) during harvest, and there

is no difficulty whatever in the collection or payment. I am now speaking from actual experience. But in the case of the small peasant-proprietor, whether Turk or Christian, there are abuses which sometimes press cruelly and ruinously upon him. The tax-farmer cannot be ubiquitous, and naturally cannot afford to pay agents to watch and gather every little patch of grain; he has, therefore, to divide his district into estates, and groups of small farmers.

While he is collecting in one place, the other has to wait. The rayah will always cheat the collector, if he can, and very often does so, and perhaps the delinquent is discovered in the act, and the agent's time is taken up in securing his prisoner; but in the meantime another small farmer is unable to carry his grain to the threshing-floor until the collector has leisure to attend to him, and his store is diminished daily by innumerable pigeons and other birds, and at last a storm of rain comes on, and the crop is spoiled.

A cry is raised that the tax-farmer abuses his authority, and extorts more than his due from the producer, but in reality it is rather the other way, and the producer as a rule cheats the tax-farmer.

I think the tithe at its proper value of one-tenth is a fair tax in Turkey, where the taxes on property are so slight. What is wanted is a system that will prevent its collection pressing hardly upon the small producer, and ensure the whole of the tax finding its way to the Treasury.

Owners of large estates can, if they wish, buy their own tithe, and it is a profitable thing to do.

The tithe was placed on its present footing in 1846. Previous to that time, a nominal equivalent to it was paid by the peasants, partly in money and partly in

kind, to the spahis (beyliks), ziamets, and timars, the feudal lords, amongst whom the land was partitioned, but who were then pensioned off for life; and most of them have now died out. It was under their grinding and extortionate oppression that was born the cry—which is now so popular—of Christians suffering under Turkish rule.

No State functionary is allowed to bid for the tithes, either directly or indirectly.

There is a reform in connection with this tax which the Government might adopt with profit—namely, to allow a voluntary commutation of the tax for a fixed annual money-payment, to be settled for ten years in advance, and to be revised at the end of that period. If this were done in a liberal spirit, it would prove a great benefit to the country, and, consequently, to the State. For instance, a man who now cultivates one hundred out of two hundred acres which he possesses, would have his tithe commuted for ten years on an average of produce for the last five. He would, consequently, be encouraged to cultivate more land as soon as he had paid the commutation, and any improvement in cultivation which he might make would be sheer profit. This is somewhat similar to a suggestion put forward in the admirable report from Mr. Barron (from which I quote largely), and there is no doubt that it would be a great boon to the producer. The great evil of the tithe-system, as at present arranged, is that it taxes the gross and not the net return to the producer, and he, consequently, is not encouraged to improve the cultivation of his land.

Large tracts of land in various parts of Turkey, which were formerly under cultivation, are now placed under natural pasture.

The next tax to consider is that known generally by

the name of *Verghi*, a sort of property-tax. It also goes by many other names, according to locality, such as mahtou, kapno, kefaliatico, salyané, emlak, temrak-verghi, and timettou.

This tax is fixed beforehand, at a certain amount for every province, and it was allotted in 1845 at the rate of 3s. 7d. per head per annum of the supposed population.

The sub-allotment of the tax amongst individuals is not governed by any law or fixed principle, and much depends upon the province as to the form it takes; sometimes it will be that of a property-tax, in others an income-tax, or house-, or capitation-tax. A valuation of property is now going on, with a view to establishing a new verghi as a property-tax.

"In some places the old impost has been replaced by two new taxes or forms of verghi, called—

"1. The *salyané* or temrak-verghi, on real property. This comprises (*a*) a tax at the rate of 4 per 1,000 per annum on the estimated fee-simple value of all lands and houses, whether subject to tithes or not. (*b*) An additional rate of 4 per cent. per annum on the estimated rent of the same tenements if let to tenants. The rent is assumed to be 10 per cent. of the rated value of property under Schedule *a*. Proprietors occupying their own premises are exempt from this rate, as is also land subject to tithe.

"2. The *timmetou-verghi* or income-tax. This is 3 per cent. per annum on all gross profits derived from invested capital, Government offices, and industry of every kind, even manual labour: common labourers pay 30 piastres per annum, journeymen in regular trades from 60 to 160 piastres, other classes according to their reputed means. The same amount to be levied annually for six consecutive years (from 1870), after which there will

be a re-valuation of property and income. Religious Orders, salaries (paid out of endowments and charitable funds), schoolmasters, parish doctors, hospital attendants, and also female servants, are exempt from verghi.

"Government officials are now subject to a deduction of one-fifth from their salaries. The new verghi is, in fact, an income-tax based on certain fixed principles. The estimates of income are, of course, roughly made, and in a manner which in this country would be considered arbitrary. But, owing to the publicity with which the commission makes its estimates in open Medjliss, to the facts that every one who chooses may be present, and that every one thus present, officially, privately, or intrusively, thinks himself entitled to give his opinion—the result is a verdict pronounced by the whole community, and approaches fairness." *

This is a sample of the means that are taken in Turkey for arriving at a fair judgment by a rough-and-ready system, and it cannot, at all events, be open to the charge of despotic tyranny. That the taxes are not over-burdensome on landed proprietors under the present arrangement, may be gathered from the fact that an estate of 4,000 acres, of which 1,300 acres are under cultivation, pays only £50 per annum for all taxes, tithe excepted.

Considering the amount of the tithe, this is adequate, but not oppressive.

The valuation of the fee-simple of the land is effected as follows:—Three-tenths of the produce of the estate is assumed as a rent. Twenty times the value of these three-tenths is set down as the fee-simple value of the land. Upon this assumed value the *salyané* of 4 per 1,000 is levied.

* Mr. Barron's Report, 1870.

The surveyor, however, does not take as the unit of his calculation the actual tenth, but one deduced by the rule of proportion from the sum at which *the tithe is sold*. Between this sum and the real value of the tithe there are the accumulated profits of the head and sub-multeyims or tithe-farmers. Hence the Government is a heavy loser.*

By the old verghi the poorer classes had to make good the sum required for the province, and had to pay for all those (and there were many) who contrived to evade the tax. By the new system the poorer classes will benefit, because they will pay only in proportion to their means. Whether the Government will be a gainer, or loser, remains to be seen.

It would be a fatal mistake to attempt to institute a land-tax in Turkey instead of the tithe. Not half the land in the country is cultivated, and a land-tax would ruin the proprietors, both large and small. The result would be that it would not be paid.

The next tax for consideration is the *Bédel*, which, like the verghi, also passes under different names, according to locality, such as, askerié, haratch, nefouz parassi, imdadié, ajidzye, nizamie, and bedelàt.

It is paid by the non-Musulman subjects of the Porte, in consideration of their exemption from military service. The last official estimates of its yield gave an annual sum of £580,432. The tax is levied on different principles, as well as under different names. In some provinces it is fixed at a certain amount, like the verghi, and then allotted by the Government amongst the different creeds; in others it is collected by the Government itself, from individuals, after a certain fixed scale. In general, however, it is allotted before-

* Mr. Barron's Report, 1870.

hand, on the basis of the supposed population of a district.

A rough estimate of the population of some districts was made in 1854 for this purpose. It was then laid down that the annual levy for the nizam, or regular army, should be one recruit for every 180 male adults, or five and a half per 1,000, and that the rayah population should furnish their contingent in money, at the rate of 5,000 piastres (£41 12s.), instead of one recruit. This would come to a tax of 27 1/6 piastres, or about 5s. 10d. per head per annum for each Christian. And this is the tax about which such an outcry is made abroad, and it is called an injustice to the Christians, who have to pay 5s. 10d. per annum for exemption from military service, while it costs a Musulman from £45 to £90 to escape similar service!

The Hatt-i-humayoun of 1856 distinctly laid down that Christians as well as Musulmans should be admitted into the army; but the law has never been complied with, and the reason given by Fuad Pacha, on the 18th February, 1866, was the following:—"The actual admission of non-Musulman subjects into the Ottoman army has met with obstacles resulting almost exclusively from the repugnance felt by the same for military service. But the Government, far from having renounced the execution of this measure, which is all to the advantage of the Musulmans, who now alone pay the 'tax of blood,' is studying a method for introducing the non-Musulman element, either by means of voluntary engagements, or by other conditions calculated to remove existing jealousies or repugnance. There exist, moreover, already in the Ottoman army two regiments of mixed Cossacks, composed of Musulmans and Christians."

Mr. Barron, remarking upon this tax, says: "The present form of conscription in Turkey is certainly the most suicidal of all their taxes, falling, as it does, not on the whole population, but on one-half of it, and on that half which constitutes the mainstay of the empire. The rich Turks and townspeople manage to shirk this tax in whole or in part. The Capital, by an unwise and illegal privilege, is totally exempt from the conscription and *bédel*. Millions of Arabs, Kurds, and other nomads, laugh at this and all other taxes. The poor Turkish peasant, —loyal, laborious, uncomplaining, and *unfriended*—pays for everybody. To him the loss of his able-bodied sons may be absolute ruin. This is no sentimental grievance, but a crying injustice, which is gradually sapping the strength of the empire. Everything tends to prove that the so-called dominant race is yearly dwindling away under the action of this cause."

The next tax is that of the *saymé*, on sheep and goats.

This is a tax originally assessed on sheep and goats, but subsequently extended to swine and, in some districts, to cattle. It is called by the various other names of djelleb, aghnam, korgoum-rossoumi, djanovar-rossoumi, kumehour, and tchoban. It may be supposed to be an equivalent, imposed on pasture-lands, for the tithe which is payable on arable land, and was, before 1858, paid in kind, at the rate of one in every ten sheep. Since then a money-payment has been generally established, calculated at 10 per cent. on the average value of the sheep.

In Bulgaria the average price of mutton was, in 1870, two piastres an oke = $1\frac{1}{11}$ per pound. At Salonica it is now from 3d. to 4d. per pound, and the mutton is good.

The sheep-tax is fixed at different rates for different

provinces, but is everywhere put up to competition and sold to speculators.

In addition to the saymé, flock-owners are subject to another charge, called *arniatika*, which consists of an oke of butter and an oke of cheese for every ten ewes or she-goats, and a lamb for every fifty sheep, annually presented, together with a contribution of fowls from the villagers to the effendi, bey, or lord of the manor. This is a remnant of the old tax called *spahilik* which was paid to the holders of beyliks, ziamets, and timars.

In the European provinces lambs do not pay the tax until they are shearlings. Swine are taxed at the rate of from three to ten piastres a head, according to locality. Horned cattle used for draught are not taxed, but two and a half piastres a head is sometimes claimed on the sale of both oxen and horses. The sheep- and swine-tax is a difficult one to collect, and it is evaded wherever possible. It comes heavily on the sheep-farmer; but the profits from that system of farming are great in Turkey, and enable the impost to be borne without oppression; but as a question of political economy it is pernicious, as it is derived from producing-animals.

This concludes the taxes of Turkey, and we now come to the customs-duties. Upon this point Mr. Barron says: "The Turkish tariff is certainly more moderate than those of either France or Belgium; but on the other hand it includes transit- and export-duties, which in those countries practically do not exist, and an eight per cent. duty on all imports of every description, whereas in France and Belgium many of the chief articles of support are exempt from duty. Moreover, in Turkey the customs-revenue includes a charge of eight

per cent. on all native produce passing from one Turkish port to another."

In comparing the customs-revenue with the population, Mr. Barron is of opinion that in Turkey the return should be double what it really is. This is probably owing to the system of backshish, which is practised to an abominable extent in every custom-house in the empire, and it has become such a habit that it is followed openly.

The eight per cent. duty on articles of native produce passing from one port to another has happily been removed, as it was a most suicidal measure. For instance, a farmer who held land on the coast of a bay, with a market town on the opposite shore, only two miles off by sea, could not send his grain to market by water without paying an import-duty of eight per cent., while if he sent it by land, which might be a distance of fifty miles, he paid no duty! In this case the farmer could not cultivate his land with profit, as he must either be charged with eight per cent. on his produce, or with the long and ruinous land-carriage. This duty has been reduced to one per cent. for most seaport, towns, but it has not yet been entirely removed. All exports to foreign countries pay a duty of only one per cent.

In Appendix F, I give some interesting remarks and statistics by Mr. Barron.

On examining these statistics, the thought naturally arises as to what would be the consequences if exclusive Russia had command of the Bosphorus and Dardanelles, instead of Turkey?

Since 1873, tobacco and salt in Turkey have been made a Government monopoly, and experience is beginning to prove the unwisdom of such an order.

There is a duty on title-deeds, *tapou*, which are now delivered to the purchaser of real estate by the Government; this duty amounts to the small sum of 9 piastres for each title-deed.

The duties on spirits and wine are variable; on the former it has risen from 10 to 20 per cent.

Since 1870 a new regulation has been made with regard to stamps. Now all contracts to be binding must be on stamped paper, which can be purchased from the Government.

It will be seen that much remains to be done in *purifying* the taxation and collection of duties in Turkey, but very great strides have been made in reform, if we look back twenty years in the history of the country.

The outcry of oppressive taxation is greatly exaggerated, but that hardships exist in the collection there is no doubt. The reason that the rayah finds the burden of taxation so heavy is almost entirely his own fault, or, rather, I should say, the fault of his religion. The Greek Church ordains 180 feast- and fast-days out of the year, on which the strict Catholic or the lazy man need not work—nearly half the year! When he does work, he cultivates the land in a most careless manner. Under such circumstances, it is hardly matter of surprise that taxes should press heavily. The Government on their side are to blame for not making and *keeping up* roads of communication by which the produce of land may be brought to market.

By neglecting this duty, the Porte locks up her wealth and puts the key in her pocket.

There are hundreds of thousands of acres of the richest land in the world, which might be cultivated with profit if there were good roads of communi-

cation, but as it is, all the bulk of the traffic of the country has to be done by pack-animals instead of wheeled carriages. One horse would drag in a cart as much as four horses could carry; the consequence is, that food has to be grown to feed three horses instead of one. The horse is useless for purposes of food, and therefore this unnecessary expenditure of labour to provide his keep and *to rear him*, is sheer loss to the State and people, and may be set down at many millions of pounds. Again, the country is not adequately populated per square mile of area, consequently labour is to a certain extent deficient; therefore, if means were taken to reduce the number of horses used for traffic, it would also reduce the number of men who are employed to attend to them, and would leave the surplus for the profitable cultivation of the enormous amount of rich but waste lands.

To give some idea of the loss this must entail upon the country, I will instance my own case. My estate is only eight miles from Salonica, and five years ago the magnificent highway-road to Seres was made, and passes close to the property. The road has never been touched from that day to this, and is now impassable for wheeled carriages. The consequence is that, although I have an excellent market only eight miles off, I must send all my grain to it on pack-animals, and for that short distance it costs me 6 per cent. on the value of the grain, while with wheeled carriages, and the road in order, the cost would be only 1 per cent. Here is a sheer and unnecessary loss of 5 per cent on the produce of one farm. And in this sense, that which is a loss to the producer is indirectly a proportionate loss to the Government.

If some of the many millions which were borrowed by Turkey had been spent in making canals and roads

of communication, and *keeping them in order*, instead of being squandered on the huge palaces at the capital, the country would have been able to meet her liabilities, and would have had revenue to spare to strengthen her for the war which is probably approaching.

In Appendix F, I give the year of issue, nominal capital, the interest per cent., and the issue-price of the foreign loans of Turkey.

By a decree of the Government, October 6, 1875, the interest of the debt was reduced for a time to one-half of the stipulated amount, but the foreign loan of 1855, issued under the guarantee of Great Britain and France, was not affected by the decree ordering the reduction of interest.

The liabilities of Turkey are so great, and her expenses in connection with foreign troubles are so large, that she is not likely to be able to pay the interest of her debt under ordinary circumstances, but it seems to me that there is a plan which might meet the difficulty, and be a benefit not only to the bondholders, but to Turkey herself.

Turkey is in possession of prodigious natural and undeveloped wealth in the form of extremely rich Government lands, forests, and mines. The extent of these lands, especially in Asia Minor, is enormous. The value of the virgin mines is supposed by competent authorities to be very great, and the forests are there to speak for themselves. At present all these riches are undeveloped, and therefore do not benefit either the Government or the subjects of Turkey. They merely require roads of communication, and capital to be invested upon them, to bring forth all their wealth.

The broad outline of the plan I would suggest is the unification of the whole of the Turkish debt, and the

appointment of a Commission to represent the bondholders, who should subscribe 5 per cent. on the nominal value of their bonds, to be paid in equal annual instalments, extending to five years, and to receive for such deposits what might be called "Turkish Estate Shares."

This would give on the one side a Commission with a capital of £9,200,000 to represent the bondholders, and on the other there would be the Porte, which on its side should agree to capitalise the interest of the whole debt over ten years, and in lieu thereof to let to the Commission, on a lease of 100 years, Government lands, mines, and forests, to the value of the capitalised ten years' interest of the debt. These lands, mines, and forests should represent the "Turkish Estate Shares" of the bondholders. The Porte also to claim that, at the end of ten years, she should pay only 5 per cent. on her unified debt.

The agreement between the two parties would be this: That the Porte should grant annually a certain sum, to be determined upon and to be expended under the direction of a joint committee appointed by the Porte and the Commission, for the purpose of making and maintaining roads of communication to the estates, mines, forests, &c., which had been granted to the Commission. That the Commission, on their side, should agree to develop these estates, and pay the usual tithes and taxes on the land, and a royalty on the produce of the mines. The result of this arrangement would be that for ten years the Porte would be relieved of the interest of the debt, and after that date would pay 5 per cent. on the whole amount. She would have £9,200,000 spent in developing her rich country, and the very fact of this capital flowing in, would, under the

circumstances, establish confidence, and attract more foreign capital to be invested in the country. This rapid development would bring a proportionate amount of revenue, and enable the Porte at the end of the ten years to meet her reduced liabilities.

The bondholders, on their part, would be in possession of valuable estates, mines, and forests, which would without doubt give them a very large return, and this return would go on increasing in value for 100 years. At the end of ten years they would probably also receive interest at 5 per cent. on their bonds, which they would *still hold*. Under present arrangements, they will certainly get no interest for their investment, and their bonds will be only so much waste-paper. I am not a bondholder myself, so that I am quite a disinterested party to such a proposal; but I submit it for the consideration of those who are.

In Appendix F, I give some statistics of the average value of Imports and Exports of Turkey, and of the Revenue returns.

We see here a decrease in the revenue of upwards of three millions sterling, and it is significant that the only items of increase are, spirits, judicial taxes or fines, and tapous, or tax on the transfer of lands, which certainly does not point to prosperity. I believe (and I know that I am borne out in my opinion by many competent authorities in Turkey) that this decrease in revenue is greatly attributable to the demoralising effects of the large foreign loans, which have induced Turkish capitalists to fly to the attractions of the Stock Exchange, instead of investing their capital in the country. Many landed proprietors have sold their estates simply for this purpose; others have invested every farthing they could scrape together in the same

channel, to the detriment of their estates, and consequently of their tenants, who have languished for want of support.

The worst aspect of the case is that much of this money passes into the hands of foreign speculators, and leaves the country, which thus becomes impoverished.

Travel where you will, in any part of Turkey, and in every small town you will find many of the wealthiest people who can think and talk of nothing else but Turkish bonds; and there is quite a feverish excitement on the subject. The whole gear of the commercial machinery of the country is put out of working order by this species of excitement, and when money cannot be obtained by fair means, it is too often found by venality.

With a sort of blind fatuity, the people insisted upon believing that the Porte would meet her liabilities, and thus, when the crisis, which might have been anticipated, was at length realised, all trade and enterprise was paralysed.

In 1874–75 and 1875–76 a reform in the finances was instituted by the verification of the Budget under a Special Commission of eight members, including five Turkish high functionaries and the manager of the Ottoman Bank.

In Finance, like all other branches of administration, Turkey has made great reforms within the last thirty years; but there is no doubt that, notwithstanding the reforms which have been promulgated, the officials and administrators generally are more corrupt now than they were then, and until some purifying process can be established, it is impossible that the affairs of the country can be properly conducted. It is only of late years that the Porte has rendered

any account at all of the enormous sums which she borrowed, and of her annual revenue and expenditure. A large amount of the venality which has existed, emanated, without doubt, from the example set at the palace under Sultan Abdul Aziz, and it remains to be seen what reforms are to take place in that quarter under the present sultan.

CHAPTER XXII.

AGRICULTURE.

Divisions of Landed Property—Vacouf—Mulk and Gedik—Miri—Village Lands—Title to Land in Turkey—Mode of Transfer—Chifliks—Tenants and Labourers—Impediments to good Cultivation—Value of Labour—Careless Cultivation.

LAND-TENURE in Turkey commenced with the conquest of the country, and the division of the land into Vacouf or Church property, private lands, and domain lands.

VACOUF PROPERTY is that which belongs to the mosques and other religious institutions, and to benevolent foundations.

It is administered by a special department of the State, called the Evkaf, and it consists of two classes:—

1st. Property, or its produce, actually belonging to such ecclesiastical establishments, and held and received on their account by the Evkaf; and

2nd. Property owned by private persons, but lapsing, in default of direct heirs of the owner, to the Evkaf, and subject in the meantime to a small yearly contribution, payable to that department; but an owner of Vacouf property having no direct heirs, is not debarred from selling it to a person having such heirs, and so preventing it for the time from falling into the Evkaf. By a recent law, a private person holding Vacouf property can, on payment of certain fees to the Government, have it converted into what is called *mulkieh*—a title which gives the holder the fee-simple of the

land, to do with it as he pleases, to leave it by will, and in default of his doing so, it passes to his next heir.

PRIVATE PROPERTY or *mulk*. This is equivalent to freehold property in England. The owner now gets a title direct from the Government, and the property is registered in his name.

By a recent law it can be left by will, and in default of assignation it goes to next of kin.

A new addition to the facilities of transfer of this kind of property has lately been enacted, by which the mulk becomes what is termed *gedik*. The owner of the mulk sells it to a purchaser, reserving, either to himself or to some one else, a perpetual charge upon it. The purchaser receives, under these circumstances, a gedik title.

The owner of the mulk may, by the gedik title-deed, either prescribe the manner in which the property shall descend, or he may put it out of his power to do so; but in the former case the Turkish Government reserves to itself the power of compelling the proprietor of the mulk to discharge this restriction on payment by the gedik of a fixed fee.

It, therefore, comes to this—that the owner of a freehold estate or mulk can sell it, and at the same time encumber it with a perpetual charge, in which case the property ceases to be mulk, and becomes gedik. Gedik is, therefore, a species of mortgage.

The DOMAIN LANDS. These, at the conquest of the country, were divided into—

1. *Miri*, or those which were appropriated to the State Treasury.
2. Unoccupied or waste lands.
3. The private demesne of the sultan.
4. Escheated and forfeited lands.

5. The appanages of the valideh-sultan (sultan's mother) and other members of the blood royal.

6. Lands assigned to the offices filled by viziers.

7. Lands assigned to pachas of the second rank.

8. Lands assigned to the ministers and officers of the palace.

9. The military fiefs of beyliks, ziamets, and timars.

The designation of these lands explains their character; but some remarks are necessary concerning the second, fourth, and ninth.

In Turkey the traveller frequently meets with large villages, the inhabitants of which cultivate the adjoining land, and if he asks to whom it belongs, he is told that it is *village* property, and that the title to such lands is a most complicated affair. The explanation of the matter is as follows:—These village lands have grown out of No. 2 of the domain property—namely, the *unoccupied or waste lands.*

By the Turkish law any one may settle upon the waste lands, and if he pays a fee, varying from 9d. to 1s. 6d. per acre, builds a house upon it, *cultivates* it, lives there, and pays tithes for twenty years, he can then get a Government title to his estate, and he can make it *mulk* or freehold. But the complicated part of the situation has to come. When the squatter occupies his land, and builds his house, he is granted the right of grazing a certain number of animals (in proportion to the land he cultivates) upon the waste lands which lie around him, which frequently produce excellent grass. He can always increase the size of his estate by taking in more of these waste lands, paying the fee, and cultivating them, and after twenty years gets a title. But supposing several other squatters settle around him? They also have the same rights of grazing on

the waste lands, which become what is termed *mira*, and are equivalent to our common lands.

The small farms grow in number until they become a village, and perhaps a town, and as they increase in number so does the area of *mira*. The title to such lands frequently becomes complicated, because the owner may have sold his right before the expiration of the twenty years' payment of tithe—before, in fact, he had any legal right to the land. The only property, therefore, which a foreigner should think of buying is that of mulk or freehold, or that called Vacouf, which can now be converted into mulk.

The escheated or forfeited lands arose from the former practice of the Government to seize private property in cases of perversion from the faith of Islam, and certain violations of the law; but this practice has been abolished. The land belonging to the military fiefs has passed to the Government, who abolished the species of tenure during the reign of Sultan Mahmoud, and the holders of it were pensioned off, and are now nearly extinct.

In 1867 a law was passed granting foreigners the right of holding real property in Turkey. Previous to that date, any foreigner who wished to hold real property had to employ an Ottoman subject to purchase it in his own name, and then sign a document binding him to pay the purchasing foreigner the purchase-money of the estate. This unsatisfactory state of affairs was done away with by a Firman, which I give in Appendix G.

All title-deeds now emanate from the Government, and are registered. The process of transfer of landed property is very simple and expeditious. The seller and purchaser having agreed as to terms, they proceed

to the konak or Government-house of the district, in which *all* the Courts are concentrated. There, before witnesses, the owner proves his identity, and hands over the title-deeds to the Government officials. The purchaser pays the purchase-money on the spot, before witnesses, to the seller, and the Government hands him in return a paper setting forth the name, situation, and extent of the estate, by what it is bounded, &c. The estate is then registered in the name of the purchaser, and it virtually belongs to him, the paper he has received being equivalent to a title-deed; but the latter is drawn up at Constantinople, and in process of time is handed over to the new owner. When buyer and seller are agreed as to terms, half an hour completes the whole transaction, and the land being registered makes the whole business perfectly simple and straightforward. Before attending at the konak, the purchaser can apply to the magistrate of the district where the land is situated, and he appoints a certain day for the attendance on the spot of all neighbouring landowners; these, accompanied by the magistrate, the purchaser, and the seller, go round the boundaries and compare them with the title-deeds, so as to prevent the possibility of after-dispute. This transaction is registered at the local office, and affords evidence in favour of the purchaser against any neighbour who might afterwards dispute the boundary.

Notwithstanding this, the wildest statements are promulgated regarding property in Turkey, which would lead to the supposition that there was no such thing as security for a landed proprietor. I made careful inquiries from the highest officials, both English and foreign, who had resided many years in the country, and they all agreed that no single instance

could be adduced of a proprietor being disturbed, when he had a *just* title to his property.

A great noise is sometimes made by foreigners in Turkey against the bad faith of the Porte in this respect, and they hold their own cases up as examples; but when these cases come to be inquired into, it is found that the foreigner is the delinquent, who, cunningly taking advantage of some loophole, has tried to cheat either the Government or some one else out of his property. In such cases the Turkish law is strictly just. The fact is, the Turkish Government is a peg for any thwarted adventurer (and there are many) to hang a grievance upon.

In Turkey, if a man be careful to examine the title of his estate, he is as secure and as free in his property as in any other country. But if he be careless, and purchases the property I have described which carries with it the rights of *mira* and other complications, he must naturally expect to meet with trouble; and the same penalty would follow in England. Formerly it was not possible in Turkey to leave landed property by will, but when a man died, the estate was, by law, divided equally amongst his children, and each child received a separate title-deed to his share of the estate; the consequence was that the land became broken up into a great number of small holdings: it therefore frequently occurs that, on buying a large estate, the purchaser finds that he has over a hundred title-deeds. He can, however, get them all comprised in one on application to the Government.

The whole expenses connected with the purchase of *mulk*—landed property—may be estimated at 5 per cent. on the purchase-money. This includes the Government tax of 2½ per cent.

Landed proprietors in Turkey are, almost without exception, non-resident, and their estates usually comprise what is called the *beylik* or home farm; the *yeradjees* or tenants on the métayer system, which is prevalent over nearly the whole of Southern Europe; and the *grazings*—that is to say, the estate contains arable land and natural pasture; the tenants are permitted to graze a certain number of beasts on the pasture-land, which, subject to this right, is let to flock-masters for grazing.

We will suppose that a proprietor has just purchased an estate or *chiflik*, as it is called. He finds upon it a dwelling-house or *konak* (not to be confused with the Government konak), more or less good, surrounded by houses occupied by the yeradjees or métayer tenants, and houses occupied by the chifgees or labourers who work the beylik or home farm.

Each yeradjee has his straw barn and a stable, and there is a common cattle-yard for all the tenants.

The beylik has its own straw barn and cattle-stable. In charge of the estate is a *soubassi* or native bailiff — sometimes a Turk, sometimes a Christian. The Turks are the most trustworthy. He keeps the accounts, and acts under instructions from the proprietor. His wages are usually £35 a year and house-room; he keeps himself. What may be called the staff of the estate, who are paid by the proprietor, are, besides the soubassi, the *semens* or *gardes-champétre*, usually two, and Albanians, who are armed; they get from £20 to £23 per annum, keep themselves, and find their own horses, or £10 a year and fines for captured cattle, and the proprietor finds the horses; they are also housed. The *geladar* or estate cow-herd: he herds all the cows, calves, horses, &c., of both

yeradjees and proprietor; his wages vary slightly; in many cases it is—from the proprietor, 100 piastres—17s., nearly—per annum, four bushels of wheat, two bushels of barley, two bushels of rye, and one and a half skins for shoes; and from the yeradjees, 11 piastres per head for non-working cattle. The *volo-voskos* or ox-herd of the estate, who looks after all the working oxen when grazing, and is paid 500 piastres per annum, and the same allowance of grain as the geladar, by the proprietor, and optional small payments in grain by the yeradjees. These herds are usually gipsies, and are housed on the estate. The *demirjee* or blacksmith, almost always a gipsy, who is housed with his family on the estate: his wages vary; they are generally 500 piastres per annum, and the same grain-allowances as the geladar from the proprietor, and payment for "work done" by the yeradjees. He shoes the cattle and horses, and does any blacksmith's-work which may be required of him.

This completes the "staff" of the estate. It is cultivated by—

1. The *chifgees* or farm-labourers, who work on the beylik or home farm for the proprietor, under the soubassi, are usually paid £10 per annum in cash, and allowances of grain and food, the average annual value of which may be set down at £8, so that the total cost of a farm-labourer is £18 per annum and house-room.

There is another way of paying these farm-labourers, which is occasionally adopted, and that is the payment to them of four bushels of wheat, two bushels of barley, and two bushels of rye per annum, and in place of a cash-payment they receive 15 per cent. of the crops after tithe and seed are deducted. This is a co-operative system, which at first sight would appear to

be advisable; but it is not to the advantage of the proprietor, as the men will not do any work which is not actually connected with the cultivation of the land which is to return them 15 per cent. of its produce.

2. The *yeradjees* or tenants on the métayer system. These men form what is usually meant by the term rayah in Turkey. Their wealth and independence much depends upon the part of the country they live in, and the wealth and character of their landlord. As Christians they are called rayahs, but they may be Turks, Tartars, or any nationality; the large majority are, however, Christians, and, generally speaking, Bulgarians. The conditions of their tenancy vary. In all cases the landlord provides them with a house, stable, barn, and seed. Occasionally they pay a fixed rent of about two bushels of wheat to the acre, which is in that country equivalent on an average to about 8s. 6d. in money-value; but unless they are well-to-do people (which is an exception), this is a very unsatisfactory arrangement for the landlord, because in bad years they cannot pay, and in good years he obtains only his average rent. The arrears become a debt, it is true, but it is seldom possible to realise it. The yeradjees as a rule are farmers of only one plough each, worked by a pair of oxen, with a third beast to shift. They are also the owners, on an average, of two or three cows and their calves, and two or three horses—in all, about ten animals each.

When working on the métayer system, which is almost general, the landlord provides the seed, the yeradjee cultivates the land, and after tithe and seed for the following year are deducted, he divides the crop equally with the landlord. By this system the

landlord in a bad year is a loser, but in a good year he receives a high rent. The yeradjee is also given gratis a small amount of ground for growing melons, and also sufficient land to sow grain-crops for the winter feed of his stock, and this he does not share with the landlord.

The wives of the tenants rear and sell poultry.

If the yeradjee has a bad year, or loses his cattle, he has to borrow money, for in ninety-nine cases out of a hundred he has not a farthing of capital. If he goes to the money-lenders, he will probably have to pay 40 per cent. for the loan. He therefore applies to his landlord, who advances it to him at 12 per cent. It thus happens that each tenant has a debt to his landlord, and it is usual for the purchaser of an estate to take over with it the debts of the tenants, so that they are transferred with the property, but not necessarily so. However, if the new owner does not take them, the last proprietor waits until the midst of the ploughing-season, and then summons the tenants for their debts, which of course they cannot pay, and are therefore put in prison, so that the new owner must either take over the debts, or lose the cultivation of his estate for that year for want of men to plough it.

It consequently happens that the proprietor finds himself in the position of holding tenants whom he must keep, however badly they may farm his land, or he must sacrifice a certain amount of capital if he dismisses them.

The rayahs or yeradjees, on their side, know that whatever happens, the proprietor must support them, or lose his money, and they, therefore, become lazy and careless. So that it comes to this, that the proprietor is responsible for the support of his tenants, but has no

control over the manner in which they cultivate his land. Moreover, for each tenant he has to supply grazing for ten animals—although the tenant only cultivates, say, forty acres of land—besides supporting a host of poultry, geese, &c.

It would seem that under such a system the rayahs ought to prosper, for it is almost a case of "heads I win, tails you lose," between him and his landlord. Why, then, does it happen that the rayahs are poor, and living from hand to mouth? The reason is not far to seek. Their religion enjoins 180 out of the 365 days in the year as either fasts or feasts, and for abstention from work. Any farmer knows the importance, in farming, of doing the right thing at the right moment, and perhaps one or many of these holidays come just at the time when hard work is of the utmost importance; and on a fine day in the autumn, when wheat ought to be sowing, a number of idle fellows may be seen sitting about doing nothing but watch their cattle "eating their heads off," as it is vulgarly called; and the reason given is that it is a "fast"-day, and the priest has forbidden work. But this is not all; when the work is done, it will be seen that the cultivation is of such a miserable description, that the wonder is that the land produces anything at all. The whole system is bad, from beginning to end—bad for the landlord and bad for the tenant—and until some reform can be made in this quarter, there is no hope of prosperity for the peasant-classes in Turkey. But be it observed that the fault lies here not with the Turks, but with the Christians. If the Porte were to attempt to dictate as to the number of working days for the Christians, what an outcry about persecution we should have flying about Europe! It is, however, some satisfaction to

find that this absurd excess of fasts and feasts is gradually being reduced.

Hired labourers will now work every day, excepting on the few most important holy days. The rayahs suffer in many instances from the non-residence of their landlords. The soubassi (generally a Christian) grinds them down to the uttermost farthing, and is not particular about justice, and, by way of being consistent, he also robs the landlord.

The grazing or pasturage of a chiflik is usually let to flockmasters, and consists (in the plains) of two lettings, the summer and the winter; the latter being by far the more valuable, because at that season the flocks, which during the summer have been grazing on the high mountains, are driven down to the plains to winter. The summer letting takes place in May, and the winter letting in October. It is the custom to pay cash for the rent of grazings—usually half in advance, and the second moiety a considerable time before the termination of the letting.

The competition for the winter grazings is sometimes keen, and the rents are high for that country, varying from five to eight piastres per head for sheep, and fourteen to twenty-five piastres for cattle, for the season. The proprietor has the best possible security for his rent, as he can seize the sheep or cattle upon his estate if it be not paid, and the custom of payment in advance always enables him to secure his rent. The necessity for such strong measures is, however, quite exceptional, as the rents are paid with great regularity.

We have hitherto been considering the occupation of land as chifliks or large landed estates, but there is a very large portion of the country held by villagers

on the terms of tenure I have described in page 455. These men are more prosperous, because they are more self-dependent, but in the case of the Christians the numerous holidays and wretched system of cultivation naturally act as a great drag to advancement, yet in spite of this the land is so wonderfully rich, especially in Macedonia, that in many cases comparatively wealthy villagers are to be found. This is not so general amongst the Turkish population, who are poorer, but uncomplaining. The drain upon them for military service is one of the chief causes of their want of success, but they are industrious, and apparently contented.

One of the grievances of all classes of peasants, and a very just one, is what is called "corvée," or forced labour. In time of war, or on any emergency, the Government seize the men and horses belonging to the villagers for any State work which may be necessary. The men are paid, it is true, but the loss to the farms at some seasons of the year is far more than the payment covers. Rebellion is so often fomented in some part or other of the empire that these emergencies arise frequently, and the hardship is great.

The system of cultivation in Turkey varies with locality and soil. In some places it is customary to sow land one year and leave it fallow the next; in others the same land is sown every year, and in neither case is manure applied. This of course *must* exhaust the soil, but it is wonderful how well some of the rich alluvial plains seem to bear it, and I have seen lands giving very fine crops which have been sown yearly without manure as far back as the natives can remember. They certainly get a slight manuring from the custom of turning sheep on the land immediately after harvest,

and also in the early spring, to graze down the grain crops which at that season are wont to get "proud," as the English farmer terms it, but this is but slight compensation for all the chemical matter which must be abstracted from the soil by the successive crops and removal of the straw. I find that in Macedonia there is generally a four-course system of wheat, barley, rye, and a summer crop. Wheat, barley, rye, and oats are sown in the autumn and reaped in June, and the earlier they are in the ground the better for the crop, but sowing goes on until the middle of January. Spring grain crops are always a failure in Turkey. The summer crops consist of maize, kikree, sesame, rovi (a sort of small pea), revethi (the Indian gram), cotton, tobacco, &c. They are sown during April and May, and reaped in August and September. Hay is confined to the natural grasses, which are rich and abundant. A portion of the grazing is reserved for hay in April, and the grass springs up nearly three feet high, and is cropped in June. It is not stacked as in England, but is made up into bundles and housed in barns. When properly cultivated everything grows in the greatest luxuriance, and even with the wretched system adopted, the land produces in good seasons crops equal to those in England.

If Noah had a plough, I expect it was very similar to the primitive implement which is now used in Turkey. A long crooked piece of wood with a yoke of oxen at one end of it, and a single handle held by a careless earth-scratcher at the other, performs the scratching operation at a quick walk. It cannot be called ploughing. If a bramble be met, the ploughman works round it delicately—he never thinks of grubbing it up—if a tall thistle with a tough

root, he pays it similar respect, and hops the plough over it with a clever jerk. Brambles and thistles are rather numerous, so that the appearance of a ploughed field in Turkey is not exactly what it is in England! Barley, rye, and oats are sown broadcast on the old stubble and scratched in with the plough. Wheat-land receives two ploughings. Harvesters go about in gangs, and are engaged in April for the June harvest. In Macedonia, the harvesting expenses, exclusive of carrying, come to from £7 10s. to £9 per plough.

I have already explained the mode of taking the tithe. The sheaves are carried in bullock-wagons to the threshing-floors, which consist of a level part of the land, well cleared and trodden, and in a position likely to catch the wind from every quarter.

The grain in the ear is strewn about the threshing-floor, and in many places horses are merely galloped over it to break out the grain; but the more improved method is to harness them into a sort of wooden sleigh, studded with flints at the bottom. On this one of the girls of the village (or farm) stands, and as she supports herself with a long wand, the horses are lashed into a gallop round and round the threshing-floor. It is a very busy and picturesque sight, as these young ladies go careering round and round amidst the golden corn, under the admiring gaze of their swains.

The straw is cut up into small lengths of about two inches by this process, and the grain is then winnowed by tossing it up cleverly with wooden-pronged forks and shovels, so that the breeze may blow away the chaff, which falls like showers of gold-leaf in every direction.

Both men and women work hard at the threshing,

beginning at 2 A.M. and working, off and on, until after 9 P.M. As may easily be imagined, this system of threshing is wasteful in the extreme. Moreover, if rain comes on, large quantities of grain are destroyed. Another serious evil of this system is that the farmmen are occupied with threshing at the very time they ought to be ploughing the land for the next year's crop; so that a heavy harvest entails a short crop the following year, because it has taken so long to thresh, that the time for sowing is limited.

In Turkey the yield of a crop is not estimated, as in England, at so many bushels to the acre, but at so many times the seed sown. Eight times is considered an average crop, ten times good, and twelve times very good, but I have had fourteen times the seed from rye. About three bushels of wheat are sown to the acre, two and a half bushels of rye, four bushels of barley, and four bushels of oats. Indian-corn yields two, three, and sometimes four hundred-fold. Land receives two ploughings for the summer crops. The Indian-corn is dibbled in rows and hoed twice. The labour is, therefore, expensive, but it is a paying crop on suitable land. Labourers can be engaged by the month, week, or day, and are called respectively Ailekjee, Heftagee, and Guiundelikgee, ai signifying in Turkish a month, hefta a week, and guiun a day. The termination lik signifies belonging to, and gee is attributive: hence, chift = a pair, chiftgee the worker of a pair (of oxen); bey-lik belonging to the bey; Yarim = half, yarimgee, or yeradjee, one who works for half. It is not easy to find labour at a moment's notice, and care is required to provide beforehand for future wants.

The drawback to labour in Turkey is the difficulty of getting a man to do any work but that which he

considers his particular line; so that a ploughman will not make a ditch, and a ditcher will not make a fence. A little tact and management is required to overcome these prejudices.

Like the peasantry of every country the Bulgarians are very prejudiced, and object to any innovation. To every improvement that is suggested the answer is, "It may do in your country, but it won't do here;" but by perseverance this obstinacy can be overcome. Like our own English farm-labourers in former days, they have the greatest objection to what they call the "machina," or machinery, but although they never attempt to destroy it, they are delighted to see the work go wrong. This, again, merely requires patience and perseverance to overcome it. I took out an English single and a double-furrow plough, by Messrs. Ransomes, Sims, and Head. At first the natives said they were no use, and it would be quite impossible to work them; but through the perseverance of my agent, Mr. W. C. Robertson, they are now doing excellent work, and a native with the single plough can turn up one and one-eighth English acres a day, seven inches deep, in a rich sandy loam, which would be considered good even for an Englishman. The fact is the Bulgarian works about nine hours on a winter's day while the Englishman only works six. The villagers are now beginning to ask for English ploughs; so they are evidently amenable to reason. The difference in the crops from the land which has been cultivated with our home ploughs is very remarkable, and I hope before long to see all the neighbouring villagers cultivating their land on the English system.

The cattle in Turkey are small, but well shaped, and nearly all the same colour, namely, a light yellowish

grey, with brown points. The cows give very little milk, but what is given is almost as rich as cream. The calves are usually allowed to have it all. I have tried a cross with a thoroughbred North Devon bull, and expect great results, as the climate is admirably suited for cattle rearing. Buffaloes are much used for draught work and ploughing, and very useful animals they are, although slow in their paces.

In Macedonia a pair of working oxen costs from £12 to £18, a pair of buffaloes from £20 to £22, pack-horses from £5 to £8, riding-horses (small), from £10 to £30. All the horses are very small, but wiry and hardy animals.

Sheep-farming pays well in Turkey if properly managed. The sheep are not well bred, and more resemble the common Irish than any other I know; there is a large field for improving the breed, and the experiment would pay well. The flockmasters rent summer grazing on the great mountains, and winter grazing on the plains, and they will sometimes drive their flocks as far as 200 miles from one ground to the other. I met a flockmaster on the plains of Troy in the winter whom I had seen during the summer with the same flocks on the Balkan mountains. He told me that it answered very well to drive them so far, because *they paid nothing for grazing during the journey.*

The sheep clip on an average about $2\frac{3}{4}$ lbs. of coarse, kempy wool, which finds a ready sale at from 6d. to 8d. per lb.; but in the district of Adrianople the wool is of a finer quality, and from one to two million pounds of it are exported annually to France. The ewes are milked after July, when the lambs are weaned, and the milk is made into butter and cheese, which always finds a ready sale, even on the mountain-top, where

merchants go to purchase it. It is calculated that 1,000 ewes will produce cheese and butter to the value of £150 in the season.

Sheep are taxed after they become shearlings. In Macedonia the tax is 4½ piastres per head per annum. Young shepherds are paid £12 a year, including food; good shepherds £25. The rent for grazing may be set down at from ten to fourteen piastres a head, including winter and summer. The sheep get nothing to eat but what they can pick up, excepting in very stormy weather in the winter, when they are given a little barley, the cost of which for the season may be set down at about four piastres per head. In Macedonia a lamb when weaned will sell for from thirty-five to sixty piastres, according to size. The shepherds never leave their flocks day or night, and are very careful of them; but the art of breeding is not understood, and the sheep run down to skeletons in a bad winter, and fatten again in the summer.

Cotton is extensively cultivated in Macedonia and in many other parts of Turkey, as the soil in some parts and the climate is well suited for it. The seed of the annual cotton plant is sown in May, and the crop is gathered in the end of September.

Tobacco grows in great perfection in many parts of Turkey, especially in the district between Cavalla and Lagos, on the Ægean Sea, where lies the quarter called Jenedsche, which gives its name to some of the finest tobacco in the world. The high price which this tobacco realises makes its cultivation *in that quarter* very profitable, and it is all in the hands of natives of the country. Near Cavalla I saw a small valley broken up into little farms of not more than four or five acres, each of which boasted of a small house, and was well

fenced. Tobacco only was cultivated, and the flourishing condition of the little farms evidenced the profitable nature of the crop.

In other parts of the country, where the nature of the soil is not so peculiarly suited to the plant as at Cavalla and Jenedsche, the cultivation of tobacco is less profitable than that of grain crops.

Vineyards in Turkey are very extensive, and the climate is admirably suited to the growth of the vine. The volcanic nature of the soil in many parts of the country is also favourable to the cultivation of that plant. There are many kinds of grapes, both of the black and white varieties, and most of them are good, but the wines are as yet but indifferent, from the careless manner in which they are made.

All the wine made in the country is generally consumed in the year of its manufacture, so that much "bouquet" cannot be expected.

The vines are planted about fifty inches apart, and are well dug and trenched twice a year. They do not bear grapes before the fifth, and the crop goes on increasing until the tenth year, when it produces on an average about 6,500 lbs. of grapes to the acre, which sell at one halfpenny per lb., wholesale.

They are pruned to about three feet in height, and are not "sticked." To lay down a vineyard costs by the end of the fifth year, including the price of the land, about £30 per acre.

Olives and lemons grow to great perfection in the islands, and at Volo in Thessaly, and in Epirus, but in other parts of Turkey in Europe, the winters are too severe for those fruits.

The olive oil of Volo is celebrated, and is exported in large quantities.

Silk cultivation is decreasing in Turkey, and although manufactories for the raw material are found at Salonica, Philippopolis, Adrianople, and other parts of the country. It is generally reported that they are unprofitable. The great fluctuations in the price of cocoons is assigned as the cause of the decrease in the cultivation of the silkworm. The year 1876 was an instance of this rapid fluctuation. The price of cocoons had sunk to a very low level, when in the course of two months it more than doubled itself, and I believe a merchant in Salonica cleared £12,000 by the sudden rise in this one article.

The mulberry-tree is of the white variety, and is pollarded, the shoots being cut down every year. The fruit of those trees which are allowed to grow is white, of a sickly flavour, and without much juice. On many farms there are a number of these trees, and men come round in the spring and bargain with the proprietor either to let the trees at so much each, or to provide house-room for the man who brings the seed, cultivates the cocoons, and shares half the profits with the proprietor. A mulberry-tree will let for the season at from fifteen to twenty-five piastres.

Turkey Carpets may reasonably be expected to claim a place in the products of that country; but those sold in England do not come from Turkey in Europe, but from Smyrna.

Large quantities of carpets are made in various parts of Roumelia, each place having its distinctive pattern and texture; but they are not exported in any quantity, and are chiefly used in the country. They are of an inferior kind to those exported from Smyrna; but are very pretty, and the colours and patterns are well harmonised. In visiting one of the mosques, at Salonica, which was originally an old heathen temple

before the Christian era, I was much struck with the resemblance of some of the beautiful mosaics, still in excellent order, to the patterns and colours on the Turkish carpets, and it is possible that old mosaics form the originals of the carpet-patterns we so much admire.

The general products of Turkey might easily be raised to five times their present amount by some energy and honesty on the part of the Government; but it must in any case be a comparatively slow process, as the habits and prejudices of a people cannot be changed in a day. The rich mines of the country cannot many of them be called virgin, since there are historical records that in ancient times they were worked to a considerable extent, and judging by the estimation in which some of the Thracian princes were held for their wealth in gold and silver mines, they must in those days have been very remunerative: but there is no doubt that in the present day almost inexhaustible wealth is lying buried in the mines of Turkey in Europe and Asia Minor. Many of these mines have been assayed, and applications made to the Porte for concessions to work them. The Porte has been so beset in this way with adventurers, and so often deceived, that it hesitates to grant a concession. On the other hand, so much backshish would have been necessary under Sultan Abdul Aziz to obtain a concession, that no respectable company would undertake it.

The natural advantages of Turkey suggest a good field for emigration, and as I have had some experience of the country in that way, I will offer my reader the benefit of it.

CHAPTER XXIII.

TURKEY AS A FIELD FOR EMIGRATION.

Laws which Regulate Farming—Causes of Success in Emigration—Causes of Failure in Turkey—Sheep Farming—Capital Required for Starting a Farm —Sport—Value of Land—Wages—Caution necessary in Choosing a Farm.

THERE are certain causes, which may almost be called *laws*, that contribute to success in farming, and when they are found combined in any country the emigrant may feel that, if success does not follow, it will be his own fault.

These elements for success may be comprised under the following heads :—

Rich and cheap land.
A favourable climate.
Cheap and abundant labour.
Good available markets.
Fair taxation.
Security for life and property.

It is not probable that all these can be found to perfection in any country, but the emigrant should seek the land that has the nearest approach to them. Turkey in Europe certainly stands high in the market in this respect, but it is not a country to which I should ever advise a labouring man to emigrate, for the reason that he would feel so "abroad" amongst the natives, and so ignorant of their language. There are only two classes of men who should ever emigrate, namely,

those who have capital and brains, or those who have the strength and will to make their way by the "sweat of the brow."

The greater number of successful emigrants to our colonies and America have made their fortunes by purchasing at an exceedingly cheap rate land which has afterwards risen to great value. They have, in fact, been pioneers of civilisation, and have reaped the benefits of railways and telegraphs, which have brought the land of their adoption into easy communication, and consequently nearer to the civilised world. In passing through Italy, along the plains of Foggia, I was much struck by the resemblance of the country to the plains of Macedonia. I made inquiries as to the value of land, and to my astonishment heard that it was as much as £25 an acre, but I was told that, not many years ago, before the railway pushed into the country, any quantity of it might be bought at £4 an acre. I believe that the same law will apply to Turkey, and that in a few years, when railways have made their way, as they are doing, and will continue to do, the land will rise in value as much as it has done in Italy. No man should emigrate to Turkey unless he has capital, and even then he should not spend a farthing of that capital until he has lived a year in the country and learnt to know something of its ways. Macedonia is incomparably the best field in Turkey for an emigrant capitalist. He will there find land as rich as any in the world, and exceedingly cheap, a climate admirably suited for the growth of almost all cereals, as well as many root-crops, and for the rearing of animals, especially sheep.

He will find labour very cheap, but not abundant. If he be careful in the selection of his estate, he will find good and available markets. Taxation is heavy,

but not oppressive. Life and property are secure in time of peace, and as secure as can be expected during war. But let me warn him that several Englishmen have tried farming in Turkey, and with two exceptions they have failed. I have been to much pains to discover the cause of this, as in Turkey all the laws necessary for success certainly seem to combine. An emigrant who purchases an estate such as I have described in the preceding chapter, has to choose between two courses—either to accept the prevailing system, or to make a change and introduce high farming.

If he does the former, he will certainly not make money, and if he attempts the latter without due caution, he will certainly lose it. It is this latter course, and in many cases the want of sufficient capital, which have been, I am inclined to think, the cause of most cases of failure in farming land in Turkey.

The faulty system which is now practised demands a change, but the introduction of high cultivation and machinery must be adopted by slow degrees. Many amateur farmers do not realise the amount of capital necessary for starting and maintaining a farm, and spend nearly all their ready money in buying an estate five times larger than they can cultivate; and, of course, find that they do not obtain a high interest on their outlay Others *commence* by investing large sums in agricultural machinery, which they afterwards find quite unsuited to the country. I heard of one instance of a gentleman who had an estate on the sea-shore, and who spent £6,000 on machinery, with the view of cultivating the land on a very extensive scale, but he did not take into calculation the weight of the engines, &c., and the mechanical arrangements necessary for landing them.

The consequence was, they arrived at the beach of the estate, but there was no provision for getting them on shore from the lighters, and in the attempts to accomplish the task they sank into the sand and the sea. An Englishman, in his own country, will immediately exclaim—with fine English cart-horses in his mind—"Why did he not get a lot of horses and drag them out?" But that was exactly what he did try; only the horses of that country are very small, and not used to draught; and consequently, when one pulled, the other stopped, and when the whip was applied they all kicked, so that failed. Bullocks and buffaloes were then tried; but they also have their quirks and fancies, and being accustomed to work only in single pairs, were indignant at this gregarious innovation, not knowing what goading and torture it might not tend to, and so they ran this way and that way, and sideways, and backways, and did everything but pull all together; and I believe the engines lie in the sand to this day!

If an emigrant understands something about farming before he leaves his own country, and then resides in Macedonia for a year, watching meanwhile the seasons and also the habits of the people, he will have gained sufficient experience to warrant the investment of half of his available capital in the purchase of an estate or chiflik.

He should allow the native system of cultivation to continue, with the exception of purchasing one English plough and some harrows.

When he has taught his native labourers to work that one plough satisfactorily he should buy another, and so on, until he has ousted all native tenants and implements from his estate, and has it under the English system of cultivation. He may then spend

some of his still remaining capital upon machinery, and I am confident that he will find his estate a very profitable undertaking, and that it will quintuple in value in the course of twenty years.

It is impossible that the native system of cultivation can pay a proprietor, for it is wasteful in the extreme, and execrable farming. Means of communication are now so improved that a farmer in any part of Europe has to compete with the whole world, and especially with America.

Turkey is much nearer the great markets—France and England—than is America; also her soil is just as rich, her climate as good, and her labour infinitely cheaper. How is it, then, that America can compete successfully in the market against her? The answer is to be found in the utilisation of labour by means of machinery and good farming. Turkey must place herself side by side with America in this respect, and then she can beat her, but it cannot be done with a jump.

There are two courses open to a gentleman-emigrant to Macedonia—either sheep-farming or the cultivation of arable land. I should recommend the former; but this again may be divided into two courses:—First, the emigrant might buy a large estate on the plains, let it all run to pasture, buy his stock of sheep, rent summer grazing for most of them on the neighbouring mountains, and winter them on his own estate. He could introduce the English breeds, and combine cattle-rearing with his sheep-farming. It would not be necessary to grow root-crops for the wintering, as the climate is so mild that there is a good bite during that season, and hay would be the only extra food required.

This would be a very profitable undertaking, but it would necessitate a large capital—say £12,000.

The emigrant would have a large estate, with the prospective advantage of its quintupling itself in value, and in the meantime a very high rate of interest for his money.

The emigrant with only half that capital should pursue a different course, and might buy a small estate of about 500 acres amongst the woods at the foot of the mountains on the great Macedonian plain. Upon this he should build his house, and make his home. The estate would cost him about £1,200, and his house and buildings £800 at the outside, leaving him £4,000 of his capital. He should then begin the first year by buying 200 ewes, and he might import three or four English rams as an experiment. The second year he might buy 500 more ewes, and the third year 2,000 more, by which time he should still have £1,000 of his capital in hand for a rainy day. He would farm by renting both his summer and the greater part of his winter grazing, which he would find near his own estate. The mountains close to him range from 5,000 to 8,000 feet high, and he could rent admirable summer grazing within eighteen miles of his house. A good English or Scotch shepherd would be desirable. His flocks would come down from the mountains in October, and return to them in the end of April, and the emigrant should follow his flocks. He would find a rough but comfortable house for a summer residence in one of the villages, perhaps 5,000 feet up the mountains, and on his rented grazing. The climate of the mountains in the summer is simply exquisite, and the beauty of the country rivals the climate.

The plains in the winter are healthy in the extreme, and if the emigrant is a sportsman, he would get the finest woodcock-shooting in the world,

besides a few pheasants, plenty of hares, and grey partridges, innumerable snipe, wild ducks, wild geese, large and small bustards, &c. &c. On the mountains (and in the woods on the plains in the winter) there are plenty of red-deer, roe-deer, and wild pigs, and —what he could well dispense with—wolves and foxes. But if he is going to sheep-farm he must make sport a secondary and not a primary consideration.

The cost of living would be very trifling, as all the necessaries of life are very cheap, and he might grow his own vegetables and poultry, while the excellent cheap cloth of the country would supply him with clothing.

If two friends who were congenial spirits were to club together in such an undertaking, they might lead a most healthy and enjoyable life, and might, in time and with care, make a fortune.

They would find an ample field amongst the inhabitants of the country for any amount of philanthropy, and would meet a ready return for any expenditure of generous feeling.

And this country will in a short time, when the railway is completed to Belgrade, be within four days' journey of London!

If instead of sheep-farming the emigrant took to the plough, he would not at the present time (1877) have much difficulty in finding a suitable estate.

In consequence of the financial difficulties of the country and the war, many valuable estates have been thrown on the market, and the richest land can now be bought at a merely nominal value.

Freehold estates of five and six thousand acres, with farm-buildings upon them and excellent titles, are selling at from £8,000 to £12,000. The purchase of these

estates would give a high interest on capital if they were simply let for grazing without attempting any cultivation. There could not be a more favourable time for purchasing land.

I have already pointed out the best course for an emigrant to pursue who buys an estate with the intention of cultivating it—namely, to reserve a proper amount of capital, and introduce his improvements by degrees. Building is very cheap, if elaborate and fine work is not attempted. In Macedonia the farm-buildings have generally stone foundations. The walls are about thirty inches thick, and are made of sun-dried bricks, and the roofs are tiled. This kind of building, if plastered outside with lime, looks well, and will last a great length of time; but the lime adds to the expense.

A farm-building of this description for a man working two ploughs, and consisting of a dwelling-house of two rooms, with a verandah, a cattle-stable, and a straw-barn, can be built for £80, including all expenses; with lime-plaster it would cost £10 extra, but the money would be well expended.

The following is a scale of daily wages generally paid in that country:—

	s.	d.		s.	d.
Labourers	0	10	to	1	0
Male Reapers	1	6	„	2	0
Female „	0	10	„	1	0
Vinediggers	1	2	„	1	4
Shoemakers	2	0	„	2	6
Tailors	2	0	„	2	10
Joiners	2	0	„	2	6

Masons, carpenters, and stone-cutters are paid by the piece, or by fixed agreement. I pay a good carpenter, who provides a lad as an assistant, £35 a year, and he does all the repairs of the estate, &c.

In Appendix H, I give a rough estimate of the cost of setting up and farming an estate of 1,500 acres on the English system.

I was much puzzled when I first commenced farming in Turkey to see heavy crops growing in the fields, and still to find that the amount of grain got to market was small. But the reason is not far to seek, and lies in the wasteful system of threshing, and of getting the grain to market.

The threshing I have already described; but when the grain is sent to market it is put in sacks holding about two bushels each, and then consigned to the care of keradjees or owners of pack-animals—horses, mules, donkeys, or camels. On its way to market, the sacks leak, and much loss is sustained. I have seen the road to Salonica strewn with grain for several miles, and women with droves of turkeys picking it up. It may be fairly stated that from the time the grain is ready for reaping to the time it reaches the market 40 per cent. is wasted under the present system. How is it possible that such farming can pay? If an emigrant were to select an estate within easy distance of Salonica, he could, if roads are put in order—which I hope they will be—send his grain to market in his own carts.

A railway now runs from Salonica to Metrovitza (a distance of about 200 miles), on its way to Belgrade; when it reaches that place it will place Salonica in railway communication with the whole of Europe. The plains of Seres are also very rich, and, I believe, many farms are to be had in that neighbourhood; but the Macedonian plains are a preferable quarter for settlement, in consequence of possessing a seaport town.

I believe an emigrant would find the purchase of land in Turkey a perfectly safe investment. So long as it remains under Ottoman government he would not be disturbed in his title; and even if the event came to pass which some people think probable—namely, that Turkey may change hands—it is not likely to be occupied by any uncivilised tribe from Central Africa or Timbuctoo, but by some civilised European nation, who would, of course, respect the rights of property. But some very hard fighting will have to take place before Turkey in Europe passes out of the control of the Porte—should it ever happen!

An emigrant to Macedonia must remember that there—as in all other countries—are farms which will not pay under any cultivation, sour lands which cannot be drained, or which are subject to floods which sweep away the crops; lands so far from market that the carriage of the grain eats away the profits, &c. &c. A traveller visiting Macedonia in the spring, and another in the autumn, would give very different accounts of the country. The former would find it beautifully green from the mountain-tops to the plains, which would be rich with the growing crops; all the lower and stony hills would be covered with young grass, and the whole country would appear rich in the extreme; while in September everything is yellow, parched, and dried up by the hot sun, and the unobservant traveller would say he had been journeying through a desert. In the late autumn the rains commence, and the grass begins to grow again, so that by December there is a good bite for the sheep; but, as in California, when the herbage is yellow and dried up, it still retains plenty of nourishment, and I have noticed the cattle fat and sleek when they have

been grazing on the dried-up grass of the low hills adjoining the plains.

An American once told me that in California the first thing a settler should look for is *water*, and the second *land;* and the same may be said of Macedonia, for any well-situated estate which can be irrigated, and also drained, is certain to give a very large return if it be properly cultivated.

CHAPTER XXIV.

THE CRIMEAN TATARS.

Tatars of Dobrutchga—Their Faith—Difficulties of Government in Turkey—Efforts at Reform Frustrated by Repeated Rebellions—The Sunnites and Shiites—Massacre of the Shiites—Progress of Mahommedanism amongst British Subjects—Popular Ignorance as to the Mahommedan Faith—Moral Qualities of the Osmanli—"Young Turkey"—Prophecy of Turkish Corruption—Farewell.

THERE is yet another nation in Turkey in Europe which can claim the rights of Ottoman subjects; and if the Crimean Tartars, or Tatars of the Dobrutchga, numbered two millions instead of two hundred thousand, it would be all the better for Turkey.

They are a quiet, peaceable, and industrious race, and excellent agriculturists, but unfortunately their habits are dirty in the extreme.

In 1784, when the Crimea passed into the hands of Russia, the Crim Tatars emigrated in large numbers to Bessarabia, and again, when in 1812 that country also was swallowed up by the ever-advancing Russian wave, the Tatar, hating the Muscovite, fled before him with his wife and family, his goods and chattels, and settled in the Dobrutchga under Ottoman rule.

After the Crimean war another emigration took place, and large colonies were established on the fertile soil of Turkey in the same quarter, but in this case with poor success.

The emigrants were devoid of capital, and although

the Ottoman Government gave them lands, they had but little else, and they were unable to stand the bad harvest which followed, and thus, from want of assistance at the right moment, a colony was thrown into poverty which might otherwise, from its natural industry, have enriched itself, and also the country it inhabited.

These Tatars profess the Mahommedan faith, but although strict observers of the tenets of the Koran, they do not resent, like the Osmanlis, a stranger entering their houses while the women are present; neither are the latter so particular about covering their faces from the eyes of the unbeliever. Families of this people still continue to arrive in Turkey, and they have all the patience and quiet dignity of the Turks, to which stock of men they in reality belong.

But here again we have another addition to the nationalities who claim the rights of Ottoman subjects, and consequently add to the difficulties of governing the mass.

These difficulties are also increased by the physical aspect of many parts of the country, both in Europe and Asia.

For instance, the great mountain-ranges in Albania form a second Switzerland, and being for the most part inhabited by a lawless and independent race, it is impossible to apply to them rigid laws which could be carried out with ease in the plains of Adrianople. If the process of reform were pushed rapidly in that quarter it would immediately create rebellion, and rebellion amongst those mountain fastnesses becomes a serious matter, for although it may be scotched with difficulty, it cannot be killed. Reform in Albania cannot keep pace with that in the plains, and it is the

same with many other parts of the Turkish dominions, especially in Asia Minor.

It is difficult enough in time of peace to restrain these independent mountain tribes, but any one who chooses to examine into the state of Albania prior to the Crimean war, and the state of that country in the year 1874, will find that great progress has been made by the Ottoman Government, and that order is being pushed gradually but surely into the very heart of the mountains. All the bands of restraint are however again broken, and that country is thrown back into its former disorder, through the anarchy produced by civil war. It is therefore always easy for sensation-mongers and agitators to store themselves with charges against the Government of the Porte by going into these wild mountain districts, and there gathering their venom.

It has been seen that the religious differences among the Christian population form a powerful element of discord, and we can appreciate the difficulties that are thus created by the trouble we frequently have in Ireland in riots between Roman Catholics and Protestants.

The Mahommedans are not, however, exempt from religious differences themselves, but their controversies are narrowed to two sects, the Sunnites and the Shiites. The Ottomans are rigid Sunnites, or those who acknowledge the three immediate successors of the prophet, the Caliphs Abou-beker, Omar, and Othman, and their expositions of the holy law.

The Shiites reject the authority of the Caliphs, considering them usurpers, and are followers of Ali, a cousin of the prophet, and they, therefore, cleave to the letter of the Koran. They are principally represented in the Persians; but great and bitter has been the strife between these two sects. Shortly after the Ottomans

gained possession of Constantinople, the doctrine of the Shiites began to make its way amongst them, notwithstanding that the Ulema and the great majority of the people were rigid Sunnites. The conversions increased with such rapidity, that in the reign of Sultan Selim I., A.D. 1512—20, so much alarm was created that it was determined to stamp out this disease which was eating its way into their beloved faith.

Agents were sent all over the empire to search out the names and addresses of all the Shiites, and after the reckoning had been carefully made, it was found that in Turkey in Europe and Asia Minor there were no less than seventy thousand perverts, including men, women, and children.

Orders were then issued that the whole of these poor people should be immediately arrested. Afterwards, as many as forty thousand of them were barbarously massacred, and the remainder were doomed to perpetual imprisonment. By a curious coincidence, this horrible cruelty, emanating from religious persecution, occurred in the same century as the Massacre of St. Bartholomew.

The Mahommedans show much more toleration to Christians than to sectarian disturbers of their own faith.

They look upon the former with a kind of pity that they should be excluded from the hope of paradise, and they are so confident in the strength and beauty of their own tenets, that they do not fear the loss of any of their flock by contact with the Christian unbeliever. But when schism dares to place its foot upon their own sacred ground, all the religious fervour of their nature is at once launched against the traitor, and they crush him as they would a venomous reptile.

The massacre of the Shiites naturally increased the hatred between the two sects; but if we may accept the opinions of Mr. Palgrave and Mr. Bosworth Smith—and they are both excellent authorities—the schism is so far healed by time, that in the present day, any impending danger to the Mahommedan faith would at once unite the two sects in the common defence of their beloved religion, just as Roman Catholics and Protestants would at once unite to ward off a dangerous blow at Christendom.

The question should have a peculiar interest for Englishmen, in consequence of the millions of Mahommedan British subjects, and especially as the adherents to that faith are increasing.

Mr. Talboys Wheeler, in his "History of India," remarks: "Few impartial observers will deny the fact that to all appearance the people of India are drifting, slowly but surely, towards the religion of the Prophet of Arabia rather than towards Christianity, which is freely offered to them, but which they are not prepared to accept."

The word "impartial" here is deserving of attention; for in India as well as in Turkey religious idiosyncrasies beget such violent opinions either one way or the other that statements have to be weighed in the balance of reason, and analysed by evidence.

Mr. Bosworth Smith, in remarking upon the advance of Islamism, as represented by Mr. Wheeler, says: "And if this be true or nearly true, how profound the importance to England, even from an Imperial point of view, of a sympathetic study of the religion which under her very rule threatens to become dominant; and how far more profoundly important to the Christian and to the philanthropist to understand and to influence

while yet he may a system which, long probably after the British Empire in India shall have passed away, will be the chief motive-power—for in the most Eastern countries religion and national feeling are one and the same thing—among its two hundred millions of inhabitants. Yet probably nowhere is there a more profound ignorance of Islam and its founder, and a greater indifference to what is doing in the world than in England. Popular preachers and teachers still call the Prophet of Arabia an impostor; and military officers, and even civil servants of the Crown, have gone out to India, passed years there, returned again, still fancying that Mahommedans are idolaters."

The address lately presented to Her Majesty from some of her Mahommedan subjects in India, expressing anxiety for the fate of their co-religionists, the Ottomans, is an evidence of fact in support of the previous written opinions of Messrs. Palgrave, Bosworth Smith, and Talboys Wheeler.

The fact that many millions of people are so attached to their religious belief that they are ready to sacrifice, not only their worldly interests, but their lives, for its defence, should, from the very nature of the case, command the respect and attention of all religious people.

It is sometimes asserted, without due consideration, that the Mahommedan religion is a bar to all progress, and therefore for that reason the Turks can never exist as members of the European family. But is such a statement justified by facts? We have the evidence of all *impartial* men who have lived amongst Mahommedans and studied their character, to the effect that they compare favourably with Christians in all the virtues which unite in making up the generic term "morality."

What does Mr. Bosworth Smith say upon this point. "The genuine Othmanli has many noble, social, and national characteristics; he is, or was till the example of the precept of the western money-makers influenced him, eminently a man of his word; his word was his bond, and a bond which was a first-rate security. He is still sober, temperate, dignified, and courageous. Terribly cruel as he is when his passions are aroused, he is at other times gentle, hospitable, and humane. Nowhere in Christendom, with the one exception perhaps of Norway, are beasts of burden and domestic animals treated with such unvarying kindness and consideration as they are in Turkey, and nowhere probably, in spite of all the depressing influences of polygamy, and the degradation of women generally, does the mother retain more hold on her children, or do children regard their mother with such constant and indissoluble veneration.

"It was not a Mussulman, but a Christian missionary, and he a zealous and successful one, who, in rebuking some younger missionaries at Stamboul, who were speaking contemptuously of the Turks, remarked, '*You will see practised here the virtues we talk of in Christendom.*' An over-statement, no doubt, but still with some truth in it, and truth which we should do well to bear in mind, as a makeweight against the official corruption and the misgovernment and the vices with which the Turks may be justly charged, and which those who most admire what is fine in their national character have the best right to deplore."

As far as my own experience is worth anything, it fully confirms this opinion; and if we accept the fact that the Turk stands on a par with the Christian in the general practice of morality, what is there in the nature

of the case which is a bar to all progress, and which unfits the Turk to be a member of the European family? Doubtless the strongest argument in support of this postulate so adverse to the Turk is that his religion permits polygamy and the seclusion of women, and that such customs are so contrary to the social conditions under which members of the European family live, that they must clash and can never unite with them. There is much truth in this aspect of the question, but it is by no means clear that it is an obstacle which will not be removed by time, and by the increase of the ease of communication—on the contrary, we have every evidence that such a result may follow.

Polygamy is not so general as is supposed, and there are numerous instances of Turks who have only one wife. The change which has been made as to the seclusion of women is extraordinary, and I have already remarked upon it.

If the ramparts of fanaticism are so far broken, it offers a base for the argument that a still wider breach may be made, as soon as the means of communication become facilitated, and the social forces of Christendom have freer play.

The party which represents what is called "Young Turkey" is, without doubt, leaning towards the West and not the East, and when this party grows—as grow it will—social ambition will probably swamp the prejudices of custom when the two are found to clash.

This "Young Turkey" is the product of the Tanzimat and the after-reforms, but the process of incubation is necessarily slow; it still lies warm within its shell, and we cannot judge what the plumage will be until it is hatched and reared into full growth with the food of education.

And now that I am about to take leave of my reader, the question may pertinently be put to me—

If the Turks be the estimable race which you endeavour to prove, if they compare favourably with other European races in the qualities which fall under the generic term of morality, how is it that their country has not made more progress?

Surely such a fine race as you describe would take care to be well governed?

To this I reply that a servant might with as much justice be saddled with the faults of his master, as the Ottoman race with the faults of their rulers.

In my humble opinion, it is the very virtues of the Ottoman people which cause their patient submission to misgovernment—their religion enjoins respect for their rulers, and they do their utmost to obey the command, however trying the circumstances may be.

But their rulers? They also are Turks, and you confess that they are corrupt in the extreme?

I do not for a moment contend that every Turk is immaculate—the rulers, as compared with the people, are an exceedingly small minority. When they first conquered the country they found the capital they were to inhabit a perfect hotbed of intrigue and corruption —a corruption which had decayed and destroyed the Byzantine Empire, and they gradually fell under the temptation.

The result was foretold by Shemsi Pacha, a descendant of one of the Seljukian princes, who had been deposed by the House of Othman, and who, turning to one of his domestics, said with much glee, "At last I have avenged my house on the House of Othman; for if the Ottoman dynasty caused our downfall, I have now made it prepare its own."

"How has that been done?" cried the old servant, gravely.

"I have done it," said Shemsi, "by persuading the Sultan to share in the sale of his own favours. It is true I placed a tempting bait before him: 40,000 ducats make no trifling sum. Henceforth the Sultan will himself set the example of corruption; and corruption will destroy the empire."

This was at the close of the sixteenth century, and the prophecy has been true to the letter so far. The reason why the Sultans lost their dignity and their honour by stooping to this venality was to be found, as I have already shown, in the change in their education, which was henceforth directed by the harem.

This enfeebled the head, and the corruption of the body of the State followed.

In judging of Turkey we must not forget the innumerable difficulties which stand in the way of good government, however honest and energetic the rulers might be. I have endeavoured to point these out fairly but plainly—they are difficulties which have nothing to do with the Turks, and they would be experienced with as much force if that nation did not exist.

I have also endeavoured to show that the ability of Ottoman rulers for organising a good administration is very great; but they lack the honesty and energy to carry it out. Of this I am quite sure, that if England, or any other power, were suddenly called upon to rule the Ottoman dominions, they would find the Turks more easy to govern than any other of their subjects.

We find then that the administration is well organised; that a large portion of the Ottoman

subjects are so constituted as to be easily governed, and all that is required is an honest and energetic executive, and TIME. We therefore know what is necessary, which is the first step towards its attainment. And now, Reader, that we have travelled together from the Black Sea to the Gulf of Salonica, I trust that—although I have in many places stated my opinions boldly because I felt them strongly—we have not quarrelled by the way, and that we may now shake hands, and bid each other—Farewell!

APPENDIX A.

ROBERT COLLEGE, CONSTANTINOPLE.

THIS college, established by IRADÉ of H.I.M. the Sultan, offers to students every facility for acquiring a complete education. It is provided with an able faculty of instruction from America, as well as the best qualified Armenian, Bulgarian, French, Greek, and Turkish professors. It is furnished with a fine cabinet of mineral and geological specimens, and with a complete apparatus for the study of chemistry and the various branches of natural science.

The younger students are under the care of a matron of the highest qualifications, and all are under the constant supervision of the teachers, who board at the same table and reside in the same building with the students.

It is the object of the institution to combine the highest moral training with the most complete mental discipline, and with a due care for physical culture.

ADMISSION.—Students are not received into the preparatory department below the age of ten, nor into the college department below the age of fourteen. All applicants are expected to present satisfactory evidence of their good moral character, and they will be allowed to remain in the college only so long as this character is maintained. Those applying for admission into the college department must be able to pass an examination in the preparatory studies.

Students may be admitted to any part of the course for which they are fitted, and will not be required to pursue any studies in which they are already proficient. Those who desire it are permitted to pursue only those studies which belong strictly to a commercial education, but no one is recommended to take anything less than the full course, which has been planned to give that complete mental discipline which is essential to success in any prominent position in life.

STUDIES.—The particulars of the course of study in each department, and during each year, will be found in the tabular view.

TABULAR VIEW OF THE COURSE

		Mathematics.	Natural Science.	Law and Philosophy.	Geography and History.	English, Rhetoric, and Oratory.
Preparatory Department.		Mental Arithmetic. School Arithmetic. University Arithmetic. Elementary Geometry.	Natural History.		Physical and Political Geography of the World.	Primer. Reading and Spelling. Definition. Writing and Dictation.
First College Year.	Term 1.	Elements of Algebra Book-Keeping.*			Ancient Geography.	*Thro' the Year.* Reading.
	2.	University Algebra Book-Keeping.*			Ancient History.	Writing. Dictation.
	3.	University Algebra.			History Greek Empire.	Composition. Analysis.
Second College Year.	1.	Geometry.	Zoology.		History Middle Ages.	*Thro' the Year.* Grammar.
	2.	Trigonometry.	Physiology and Hygiene.			Reading. Composition.
	3.	Surveying.	Botany.*		History Modern Times.	Conversation. English Prose Writers.
'Third' College Year.	1.	Navigation.	Physics.	Political Economy.	History of Turkey.	Forensic Disputation. Shakespeare.
	2.	Analytical Geometry.*	Chemistry.			Rhetoric.
	3.	Calculus.*	Chemistry.	Commercial Law.	History of United States.	Shakespeare. Logic. Essays.
Fourth College Year.	1.		Astronomy. Analytical Chemistry.*	Mental Philosophy. Paley's Evidences. History of Philosophy.	History of Civilisation.	Elements of Criticism.
	2.	Mathematics of Astronomy.	Geology. Mineralogy.*	Moral Philosophy. International Law.	Philosophy of History.	Oratory.
	3		Quantitative Analysis.*	Butler's Analogy.		Oratory.

OF STUDY IN ROBERT COLLEGE.

Armenian.	Bulgarian.	French.	Greek.	Latin.	Turkish.
Modern Grammar. Reading. Spelling. Writing.	Reading. Oral Exercises. Grammar. Writing.	Ollendorff. Reading. Writing.	Primer. Grammar. Writing.	Grammar.	Primer. Madkhal-i-Kavaid. Writing. Arithmetic.
Modern Grammar. Reading. Translation. Ancient Grammar.	*Thro' the Year.* Grammar. Reading. Parsing. Syntax. Composition.	*Thro' the Year.* Lexicology, No. 1. Dictation. Reading.	*Thro' the Year.* Modern Grammar. Parsing. Composition. History. Correspondence. Calligraphy.	Grammar. Reader. Reader.	Turkish Grammar. Turkish History. Calligraphy. Geometry.
Ancient Grammar. Relation of Ancient to Modern Armenian. Translation from Ancient to Modern.	Slavic Grammar. Translation. Syntax and Parsing in Slavic. Bulgarian History and Literature.	*Thro' the Year.* Lexicology, No. 2. Dictation. Composition. Reading. French Literature of 16 and 17 Centuries.	Ancient Grammar. Æsop's Fables. Lucian. Ancient Grammar. Cyropædia. Memorabilia.	Cæsar. Cæsar. Virgil. Composition.	Arabic Grammar. Poetry. Calligraphy. Dervish Pasha's Natural Philosophy.
Translation. Ancient Armenian. Poetry and History. Composition in Ancient Armenian.	Bulgarian History and Literature. Translation from Bulgarian into Slavic. Composition in Slavic.	*Thro' the Year.* Lexicology, No. 3. Dictation. Composition. Discussions. Literature of 18 and 19 Centuries. Corneille, Racine, and Moliere.	Syntax. Composition in Ancient Greek. Lycurgus. Chrysostom. Plato.	Virgil. Composition. Cicero. Composition. Horace.	Arabic Grammar. Hamayoun-namé. Calligraphy. New Chemistry.
Ancient Literature.	Slavic Literature.		Demosthenes. Homer. Euripides. Aristophanes.	Tacitus. Juvenal.	Rhetoric. Correspondence. Calligraphy. Natural History.

This, exclusive of the preparatory department, occupies four years, and the degree of BACHELOR OF ARTS will be conferred upon those who regularly complete it. The studies marked with an * are optional. Every student is expected to take a thorough course in the English language, and in his own vernacular. The other languages, both ancient and modern, are optional. Drawing, painting, music (vocal and instrumental), and the German language are taught by special masters, at an extra price, to those who desire it. Lessons in declamation, in the different languages, are given to all the students through the whole course in both departments.

Public lectures in English and French are delivered every week to the students, on literary, scientific, and historical subjects. Examinations take place at Christmas, at Easter, and at the close of the college year in July. Graduates of the college may remain after the completion of the ordinary course, to continue their studies in chemistry, pharmacy, mining, mental philosophy, &c.

TERMS.—The college year commences 15th September, and closes the last Thursday in July, with two weeks' vacation at Christmas and two weeks' at Easter. Each student will pay forty-four Turkish liras a year for board and tuition, and is expected to come provided with one mattress, six sheets, one pillow, six pillow-cases, one yargan, two flannel blankets, six table-napkins, six towels, a rug or carpet, and each one will be required to purchase a college uniform. Day scholars pay ten Turkish liras a year for tuition. All bills must be paid in advance every six months, 15th September and 15th February.

In the spring of 1871 the college will remove to the new and splendid buildings in course of erection for it at Roumeli Hissar.

CYRUS HAMLIN, D.D., *Principal.*

APPENDIX B.

BULGARIAN CHURCH.

THE following is the full text of the firman which settles the long-pending dispute between the Bulgarian and the Greek Patriarchate, on the subject of a "national" episcopacy :—

"The dearest subject of our wishes is that the inhabitants of the Empire, our faithful subjects, should enjoy perfect peace and security in the exercise of their religion and worship, as in all other general respects, and that they should draw towards each other by the exchange of the best sentiments, as becomes men who are citizens of a common country, so that, by means of such good will and mutual understanding, they should be able to aid, each in his proportion, the efforts we constantly devote to two important ends—the increase of the prosperity of our States, and their advancement in the paths of progress and civilisation.

"Hence we have seen with regret the misunderstandings and dissensions which, contrary to the spirit which animates us, have for some time past arisen between the Greek Patriarchate and the orthodox Bulgarians, as regards the definition of the relations which should subsist between that Patriarchate and the Bulgarian metropolitans, bishops, and subordinate clergy.

"The conferences and negotiations which have taken place with a view to a satisfactory settlement of these differences have resulted in the following provisions :—

"1. There shall be constituted, under the title of 'The Bulgarian Exarchate,' a separate spiritual administration, which shall embrace the metropolitan and episcopal sees hereafter mentioned, as also some other localities. The control of the religious and spiritual affairs of such administration devolves exclusively upon this Exarchate.

"2. The most ancient in rank of the metropolitans, who shall be at the head of this administration, shall take the title of Exarch,

and shall have the legal and permanent presidency of the Bulgarian synod which shall be attached to him.

"3. The internal spiritual organisation of this Exarchate shall be submitted for approval and confirmation of our Imperial Government. Its powers shall be defined by an organic code, which must be in conformity on all points with the established laws and religious principles of the Orthodox Church. This code shall be drawn up in such way as to entirely exclude all interference, direct or indirect, on the part of the Patriarch, with monastic affairs, and more especially with the election of the Exarch and the Bishops. As soon as the election of the Exarch shall have taken place, the Bulgarian synod will give notice of it to the Patriarch, who will remit without the least delay the necessary letters of confirmation according to the laws of the church.

"4. The Exarch shall be named by Imperial *berat*. He will be bound, in conformity with ecclesiastical rules, to commemorate the name of the Patriarch of Constantinople. Whoever may be judged worthy of the dignity of Exarch must be approved and confirmed as such by our Imperial Government before his religious consecration can be proceeded with.

"5. In all matters concerning localities within the limits of his administration, in which he may have legal and regular authority to intervene, the Exarch can have direct recourse to the local authorities, and, if necessary, to the Sublime Porte, and, especially, the diplomas of the monks under his jurisdiction shall only be delivered on his requisition.

"6. In all affairs relating to the orthodox worship, which call for a mutual understanding, in which the synod of the Exarchate requires to refer to the Œcumenical Patriarch and his synod of metropolitans, the latter will hasten, on their part, to afford the requisite assistance, and forward their replies to the communications addressed to them.

"7. The synod of the Bulgarian Exarchate is bound to obtain the holy oils in usage in the church from the Patriarchate of Constantinople.

"8. The bishops, archbishops, and metropolitans under the jurisdiction of the Patriarchate of Constantinople may freely pass through the districts subjected to the Bulgarian Exarchate, as, on the other hand, may the bishops, archbishops, and metropolitans of the Bulgarian Exarchate pass through the dioceses placed under the jurisdiction of the Patriarchate of Constantinople. They are at

liberty to sojourn, for the transaction of business, in the chief towns of the Vilaets and other residences of the Government authorities; but, beyond the limits of their authority, they can neither convoke synods, nor interfere in the affairs of Christians who are not under their jurisdiction, nor officiate in any place, without the permission of the bishop of the locality.

"9. In the same way as the Presbytery of the Holy Places, situated at the Phanar, is affiliated to the Patriarchate of Jerusalem, and placed under its authority, so also the Bulgarian Presbytery, and the church attached to it, situated in the same quarter, shall be placed under the control of the Bulgarian Exarch. Whenever that dignitary shall have occasion to come to Constantinople, he is authorised to take up his abode at the Bulgarian Presbytery of the Phanar. He will also, on the occasion of his visits to the Capital, and of officiating during his sojourn, adopt the rules and usages followed in like case by the Patriarchs of Jerusalem, Antioch, and Alexandria.

"10. The Bulgarian Exarchate comprises in its spiritual jurisdiction the towns and districts of Rustchuk, Silistria, Schumla, Tirnova, Sophia, Vratcha, Loftcha, Widdin, Nisch, Kusteudil, Samakoff, Veles (with the exception of about twenty villages situated along the coast of the Black Sea between Varna and Kustenjie, whose inhabitants are not Bulgarians, as also the towns of Varna, Messembria, and Ahiolou), the Sandjak of Simno (except a few villages on the coast), the district of Sosopli, the town of Philippopoli, the district of Stanimaka (with the exception of the villages of Kokline, Voduia, Arnaoutkeni, Novo-Selo, Alian, Batchkovo, Belatchitza), and the metropolitan diocese of Philippopoli (excepting the monasteries of Patchkovo, St. Anarghiri, St. Parasceve, and St. George). The Panaya quarter shall also be under the authority of the Bulgarian Exarchate; nevertheless, such of the inhabitants of that quarter as do not desire to belong to the Bulgarian Church and Exarchate are at perfect liberty to remain apart from them. The details of these various jurisdictions shall be regulated by joint understanding between the Greek Patriarchate and the Bulgarian Exarchate in conformity with Ecclesiastical Law.

"If the whole, or at least the third, of the other inhabitants of the localities above enumerated desire to place themselves, with regard to their religious affairs, under the authority of the Bulgarian Exarchate, and their requests to this effect have been maturely

considered, they shall be permitted to do so; but only on condition that it is with the expressed desire and free will of the whole, or at least the third, of the population. But should this be taken as a pretext to sow discord and dissension amongst the inhabitants, those guilty of such intrigues shall be held responsible for them, and punished according to law.

"11. The monasteries situated within the limits of the Bulgarian Exarchate, which, in virtue of Ecclesiastical Laws, are subject to the jurisdiction of the Patriarchs of Constantinople, shall be amenable to the same rules and conditions as heretofore.

"The provisions above enumerated—being considered of a nature to give adequate satisfaction to the legitimate wants of both parties, and to put an end to the regretable disputes now existing—have been confirmed by our Imperial Government, and the present Sovereign Order has been given to announce that we desire it should have the force of law, and that no one venture to contravene it."

APPENDIX C.

POPULATION.

PERHAPS the most accurate statement published is that of the German statisticians, who make the total population in Turkey proper as 16,430,000, exclusive of the tributary states of Roumania, Servia, and Montenegro. On the other hand, Mr. Jakschitz, the Servian Government statistician, gives the following estimate :—

Viyalets.	Mahommedan.	Non-Mahommedan.	Total Population.
Constantinople	183,540	144,210	327,750
Edoine (Adrianople) ...	523,009	831,558	1,354,567
Tuna (Danube)	819,226	1,175,601	1,994,827
Selanik (Salonica) ...	429,410	598,731	1,028,141
Jania (Janina)	250,649	460,601	711,250
Prisren (Roumelia) ...	789,934	550,537	1,340,471
Bosnia (Bosnia)	493,148	864,836	1,357,984
Kirid (Crete)	38,000	162,000	200,000
Army	82,539	...	82,539
	3,609,455	4,788,074	8,397,529

It will be seen that one estimate is nearly double that of the other; but from my own experience of the country, I should be inclined to say that the greater was the more accurate than the lesser computation. M. Boué, in his work on Turkey in Europe, gives the number of "Turks" at only 700,000; and he is probably correct if, by "Turks," he means the descendants of the ancient conquerors of the country and not the whole Mahommedan population.

The following is the estimate of population, as given by Ubicini, of the whole population of the Empire, first by race and secondly by religion :—

Division of the Population.

I.—RACES.

Group.			
Turk	14,020,000	Ottomans	13,500,000
		Turkomans ...	300,000
		Tartars	220,000

RACES (*continued*).

Group.				
Greco-Latin ...	3,520,000	Greeks ...	...	2,100,000
		Tyinkares...	...	220,000
		Albanians...	...	1,200,000
Slavonic	4,550,000	Serbo-Croats	...	1,500,000
		Bulgarians	...	3,000,000
		Cossacks ...	...	32,000
		Lissovans ...	...	18,000
Georgian	1,020,000	Circassians	...	1,000,000
		Lazes ...	...	20,000
Hindou		Gipsies ...	...	212,000
Persian	3,620,000	Armenians	...	2,500,000
		Kurds ...	...	1,000,000
		Druses, &c.	...	120,000
Semitic	1,611,000	Jews ...	...	158,000
		Arabs ...	...	1,000,000
		Chaldeans...	...	160,000
		Syro-Maronites	...	293,000
		Total	...	28,553,000

II.—RELIGIONS.

Musulmans	18,938,000			
Sunnites	18,578,000	Osmanlis ...	...	13,500,000
		Tartars ...	...	220,000
		Turkomans	...	300,000
		Albanians...	...	1,050,000
		Serbo-Croats	...	448,000
		Bulgarians	...	60,000
		Circassians	...	1,000,000
		Kurds ...	...	1,000,000
		Arabs ...	...	1,000,000
Persian Sects		Druses, &c.	...	120,000
Mixed		Gipsies ...	...	240,000

RELIGIONS (*continued*).

Christians			9,465,000
Greco-Russian Church	3,225,000	Greeks	2,035,000
		Albanians... ...	50,000
		Tyintyares ...	220,000
		Serbo-Croats ...	870,000
		Cossacks-Dobroutzis	9,000
		Staro-Viertzi ...	41,000
Armenian Church		Armenians ...	2,920,000
Bulgarian Church		Bulgarians ...	2,450,000
Nestorian Church		Chaldeans ...	130,000
Jacobite Church...		Syrians	65,000
Roman Catholic Church	670,000	Greeks	63,000
		Armenians ...	45,000
		Bulgarians ...	2,000
		Chaldeans... ...	30,000
		Syrians	8,000
		Maronites... ...	220,000
		Latins	302,000
Protestant Church		Armenians ...	5,000
		Jews	150,000
		Total ...	28,553,000

APPENDIX D.

TURKISH ADMINISTRATION.

THE head of the Vilâïet is called a Vali, or governor-general, and he possesses considerable powers, which he wields from the head-quarters of his province. His abuse of independence is checked by his being nominated by the Sultan, who can depose him at will; and it was the abuse of this power by Sultan Abdul Aziz which caused so much confusion and corruption throughout the empire during the last twenty years. A Vali had hardly arrived at his head-quarters when he was superseded by another; indeed, I know of one Vilâïet which had two successive Valis appointed, and neither had even time to get to his post before he was superseded.

The Vali represents the executive power in all branches of the administration, except those of the judicial and military, and all other heads of departments are under his authority. He has charge of the police, and is responsible for carrying out the sentences of the law. To assist him in his labours he has a second in command, called *Muavin*, who represents him in his absence with the following members of his council :—

1. The *Defterdar*, or book-keeper, has charge of everything connected with finance, and with all accounts of the Vilâïet; he is under the direction of the Vali, but is responsible to the central Government at Constantinople.

2. The *Mektoubji*, or chief secretary, who has charge of all the official correspondence.

3. Secretary of Foreign Affairs, who, as his name implies, is an intermediary between the local authorities and any foreigners who may be residing in the province.

4. Officers of Public Instruction—commerce, agriculture, highways, surveys, census, registers, and the chief of police.

All these officials are under officers of similar and higher institutions at the Porte, so that although the Vali directs, he does not appoint them. The object of this organisation is a good one, as it is intended to prevent that subserviency which might result if the

appointment of these officials rested with the Vali, so that although they are bound to obey his instructions, they are not dependent upon his favour for their appointment.

The administration of the *Sandjaks*, or *Livâs*, is simply a reduced copy of that of the Vilâïet. At its head is a governor, or *Mutêcarrif*, who is the representative of the Vali, from whom he receives his instructions; but he is appointed by Imperial iradeh; and this principle runs through the whole organisation. He is assisted by the *Mouhassebèhdji*, sub-director of finance, and by the *Tahrirât Mudiri*, or secretary to the Livâ, and by sub-officers of all the departments named in the council of the Vali.

In cases of urgent importance all the Mutêcarrifs can appeal direct to the Porte without the intervention of the Vali. The *Cazas* are governed by a *Caïmacâm* or sub-governor, nominated by the Porte, and he has under him sub-officers of all the departments of finance, correspondence, &c. &c.

The administration of the *Nahïèhs*, or communes, was reformed in 1876. By the new law each village and each group of *tchifliks* (farms) which make up a population occupying at least 200 houses constitute a *Nahïèh*, and is governed by a *Mudir*, who is elected each year by the votes of the inhabitants, and is confirmed by the Vali of the district. The Mudir has an assistant or Muavin, who takes his place in his absence. If the village or farms are entirely peopled by Christians, both the Mudir and Muavin are Christians. If the population is mixed, the Mudir is taken from the side which has the majority, and the Muavin from the minority.

The duties of the Mudirs are similar to those of Caïmacâms, whom they are supposed to represent. In this case we have the election of their subordinate rulers placed in the hands of the people, and Mahommedans and Christians have equal rights. The same is the case with the Codja-bashis of the villages and farms; but their duties are simply limited to carrying out the orders of the Mudir, and attending to the transmission of orders, and the collection of taxes, &c.

Besides all these officers, the Vali is assisted in his government by an *Administrative Council*, or *Medjliss-i-idârèh*. These are permanent Councils attached to each Vilâïet, Livâ, Caza, and Nahïèh, who deliberate openly upon all affairs relative to the administration of the Vilâïet, &c. &c.

The Medjliss-i-idârèh of the Vilâïet is composed of the Vali, who sits *ex officio* as President, of the Chief Magistrate of the Court of the Vilâïet, of the three Directors of Finance, of the Secretary and

Foreign Secretary of the ecclesiastical heads of the non-Musulman communities, of four other members (two Musulmans and two Christians) elected by the inhabitants.

Besides the permanent Council there is an *Annual Council*, which assembles every year at a fixed time at the head-quarters of the Vilâïet, under the presidency of the Vali. The duration of each sitting does not exceed four days.

The Administrative Councils of the Livâ is composed of the Mutêcarrif, as President, the Mufti of the Sandjak, the Cadi of the Central Caza, of the Christian Metropolitan and Jewish Rabbi, where there is one, of the Mouhassebèhji, or Controller of the Vacoufs, of the Secretary, and of four elected members, of which two are Christians and two Musulmans.

The Council of the Cazas is composed of the Mufti and of the Cadi, of the Secretary, the non-Musulman ecclesiastical heads, and of three elected members.

The Council of the Nahïèhs is composed of not less than four, and not more than eight members, all appointed by election of the people. The members must be Ottoman subjects, of not less than thirty years of age, and paying at least 100 piastres in direct taxes, and must never have suffered imprisonment by law.

If the community is composed of all Christians, the members are so also; but where the community is mixed, half are Musulmans and half Christians.

In the Communes, or Nahïèhs, there are yet other Councils (Medjliss), which date from the Ottoman conquest, and are called *Démogerontïes*, or Ancient Councils. They are composed of from three to twelve members by villages; the members are elected annually by the inhabitants, and are generally re-elected. The *Imam*, or the priest, according to the religious persuasion of the village, sits *ex officio* on the Council. They, in concert with the *Mouktar*, or Mayor of the village, assess the taxes of its inhabitants. The Mouktars are responsible for the collection of the taxes, each from his own co-religionists.

We have now to consider the Courts of Justice which are attached to the Vilâïets, Livâs, and Cazas. In one of the public speeches lately made with the object of exciting antagonism to Turkey and its institutions, I saw it stated that what was wanted for that country, and what it should be made to adopt, was good laws, such as may be found in the Codes Napoleon. Now this happens to be precisely what exists.

There are most admirable laws based on the very Codes Napoleon, relating to real property, commerce, &c. &c., and all of which are translated into French, and published in Constantinople, so that any one who runs may read.* These laws are most extensive and exact, and deal with the most minute details, especially in connection with real property. They even regulate the decision of the Cheri, or courts which are supposed to expound the sacred law of the Koran, and where cases relating to real property are tried; and if any deviation from them should be attempted, appeal can be made, and would meet with attention. With regard to real property, we know how in England the most complicated cases frequently arise, and we have our Court of Equity to decide that which cannot be proved by law. The Cheri of Turkey, in any case which cannot be decided by the law of the country, will settle the question by reference to the Koran.

We may say that the administration of justice in Turkey is divided into two parts—that of the Cheri, wherein all the judges are Musulmans, and that of the *Nizâmiyehs*, composed of both Christians and Musulmans.

The head of all the Courts of the Cheri is the Sheik-ul-Islâm, who sanctions all their judgments.

The judicatory of the Cheri is composed of a High Court of Appeal (Arz-odaci), divided into two chambers (Soudour), one for Turkey in Europe, and one for Asia. At the head of each is a *Câzi-asker*, literally military judge. This is an ancient title, established by Sultan Murad I., A.D. 1361, when the civil affairs of the army were brought under the cognisance of the holder of the title. The Câzi-asker is assisted by fourteen honorary chief justices. In the Hierarchy of the Ulema the Mollahs rank next to the Câzi-asker, and after them the Cadis.

The first in rank are the Mollahs of Constantinople, nine in number, and who sit in the Court Cheri, at the capital, for a year, being taken in turn from the body of the Mollahs. At its head is the Mollah of Stamboul.

The second in rank is the Mevlevizet, which numbers fifty-seven titularies. The Mollah, when on duty, serves for only a year, and then returns to the roll.

* "Legislation Ottoman ou Recueil des lois règlements ordonnances traités, capitulations et autres documents officiels de l'Empire Ottoman par Aristarchi Bey (Grégoire). 1. Droit Civil Général. 2. Droit Public Intérieur. 3. Droit Administratif. 4. Droit Internationale."

In each Vilâïet there is a Court Cheri presided over by a Mollah. Appointments to the Courts of Cheri are made by the Sultan at the presentation of the Sheik-ul-Islâm. There is a general term for the heads of these district courts—viz., *Nâïbs*. It is the duty of the Nâïb to examine and revise all the sentences passed by the Cheri; he also presides at the *Divan-temiyzi* (Court of Appeal) attached to each Vilâïet, which is divided into two sections—the one civil and the other criminal, and to which all appeals are sent from all the courts of the Livâs and Cazas. The Nâïb is an intermediary between the ancient law and the new. He has, in fact, to so interpret the Koran that it will agree with the laws which have been founded on the Codes Napoleon; the latter is for all practicable purposes *the law*, and the Cheri sanctions it, and if it did not, appeals could be made. The members of the *Divan-temiyzi* are composed of all classes of subjects, whether Musulmans or not, taken from the inferior courts at the rate of three for the Daâvi, four for the Temiyz-i-houkouk, and six for the Divan-i-temiyz. These courts will presently be described. The law directs that the members of this court shall be elected by the inhabitants, but it is evaded, and the election practically lies in the hands of the Vali. Steps were taken in December, 1875, to remedy this, with what result remains to be seen. Each Livâ and Caza has also a Court Cheri, of which the Nâïbs are *Cadis* appointed by the Sultan on the nomination of the Sheik-ul-Islâm. The practice of these courts is simple and expeditious, and their decisions are *usually* just, but unfortunately in many instances the subtle influence of backshish forms a powerful counsel. The parties concerned in the case take care to provide themselves with a fetva of the Mufti or counsel's opinion, and then without any other assistance they appear before the Court and state their own case, and prove it by any documents they may possess, or by any witnesses they can produce. The *Ayak-nâïb*, a sort of pleader, then makes a brief *resumé* of the whole case, and the judge pronounces sentence *ilâm* (which is inscribed at the bottom of the *arz-i-hel* or petition), and legalises it by his signature. The administrative authority is charged with carrying out the sentence.

It is a popular error to suppose that the Courts Cheri are the only laws in Turkey, that is, that all cases are settled by the law of the Koran; it would be just as reasonable to say that our Courts of Equity form the only law in England. It may be fairly put in this way—that the Courts Cheri are guided by the law which is founded on the Codes Napoleon, and that in all cases of difficulty they apply for assistance to the law of the Koran.

We have now to consider the *Mekhemèh-i-nizâmiyeh*, or legal tribunals, the members of which comprise both Musulmans and Christians, and whose duty it is to examine and try all cases between the two religious classes of Ottoman subjects, and also between Musulmans alone. They are also Criminal Courts. The members of these Courts are taken, like those of the Divan-temiyz, from all classes who may be properly qualified, and are elected by the inhabitants as directed in the new regulations for the administration of the Vilâïets, published in March, 1876. In other respects these Courts are formed on the European model, and one is attached to each Vilâïet, Livâ, and Caza. Below the latter Court come the démogéronties of the villages, which may be compared to our own justices of the peace.

Each higher Court forms a Court of Appeal from the one below it. That of the Vilâïet, the *Divan-i-temiyz*, I have already described; it gives judgment on cases of capital punishment, penal servitude, and perpetual exile; but all cases of capital punishment have to be sanctioned by the High Court of Constantinople, and finally by the Sultan.

The Court which sits at the head-quarters of the Livâ is called *Temiyz-i-houkouk-Medjlisseri*. It is charged with civil cases where the amount in debate does not exceed in value 5,000 piastres, or where terms of imprisonment not exceeding three months can be inflicted, or a fine of 500 piastres.

The Court at the head-quarters of the Caza is called *Daâvi-Medjlisseri*, which judges on civil actions not exceeding 1,000 piastres, and passes sentences of imprisonment not exceeding one week, or fines not exceeding 100 piastres.

This concludes all the Local Courts, with the exception of the Tribunals of Commerce, established in the sea-port towns, and of which there are forty-nine in Turkey in Europe. They were instituted in 1847, but many reforms have been made in them since that date. They are composed of two chambers—one considers all cases connected with commerce on land, the other is maritime. Appeals are carried to the High Courts of the Vilâïets, and finally to the Supreme Court of Justice at Constantinople, or the *Divan-i-ahkiâm-i-adliyèh*, instituted in 1868. This Court sits in appeal from all other courts in the country, and is divided into two sections. The first, *Mekhemèh-i-temiyz*, or Court of Cassation, is again divided into two sections—the one civil, and the other criminal. The second section of the Supreme Court is called *Mekhemèh-i-nizameyèh*, or

High Court of Appeal, and passes a final sentence on civil and criminal cases, excepting sentence of death, upon which further appeal can be made to the Sultan. It is divided into three chambers —civil, criminal, and commercial.

This Court completes all the judicial tribunals of the Empire. It may be seen that, like all other departments, the organisation is excellent, but it is indifferently administered. Nevertheless, the accounts of mal-administration of justice, which it is too common to blaze about, are greatly exaggerated. Abuses exist, and whenever they can be discovered they are made the most of by the enemies of the country. In the execution of justice much depends upon the character of the Vali, or of the head of any of the inferior districts. It consequently happens that in one part of the country you may find the laws honestly carried out, while in another they are evaded by bribery. Consul Palgrave, in writing from Trebizond in 1867, says:—"The Medjliss is a tribunal sufficiently impartial from its very organisation; no legal difference is made between the Turk and Christian; and the witness of either is equally admitted in every case. Indeed, whatever occasional injustices may here occur, weigh for the most heavier on a Turk than on a Christian; because the former has in matter of fact no ulterior appeal, while the latter habitually interposes the authority of some Consulate, especially the Greek or the Russian."

There are auxiliary institutions connected with the mercantile regulations for trade which, although of a private character, are nevertheless recognised by the Government, and are made use of by it for the purposes of information and for transmitting instructions.

These are the guilds called "ESNAFS." The masters of those professions or trades which bear analogy to each other form an assembly called the Esnaf. These communities are regularly organised. They have each a recognised chief or president, as he is called, who is elected by the majority of the members.

They have their statutes, and hold meetings.

The members are bound by reciprocal engagements to agree to all matters having reference to current prices or opposition thereto. The admission of a workman or artizan to an Esnaf is regulated by its president, who either decides on his own responsibility at once, or submits the case at the general meeting of its members. It is also part of the duty of the president to see that each member of his Esnaf should comply with the law, as also with the special rules of the corpo-

ration. The president has power to fine, in accordance with these rules, those who disobey them.

He is intrusted with the seal of office of the association, and the local authorities look to him as the exponent on all matters connected with the Esnaf of which he is the chief member. The claims of admission of any new member are inquired into at a meeting convened for the purpose.

If the applicant is admitted, his entrance fee is inscribed in a book, which sum, together with any fines that may have been imposed, goes towards the relief of distressed workmen of the craft, or is applied to the use of orphan children.

In principle every Esnaf enjoys a monopoly of its trade, as no one is allowed to form part of it without the consent or conditions already mentioned. The Musulman population when joined to the Christian, as frequently occurs, are far from rendering willing obedience to the bye-laws which govern these corporations, and difficulties arise in consequence. Sixty-nine of these corporations exist in the Bazaar of Monastir—namely, forty-one Christian, nineteen Musulman, and nine Jewish. This division of creeds in no way interferes with the working of the system.

The Jews form a separate section, and do not admit a member of a different belief; all the others are mixed and are designated Musulman, Christian, &c., according to the majority in them, as the majority of course elect a president of their own creed. Merchants properly so called do not form part of the Esnaf.* I believe the Esnaf is an ancient organisation, and it seems somewhat similar to that which must have existed on the formation of our great city guilds or companies.

There is a special organisation for Constantinople into a separate Vilâïet, placed under the immediate authority of the Minister of Police. The jurisdiction of the *Zabtiyeh Nâziri*, as it is called, comprises Stamboul, and the quarters of Eyoub, Kassim Pacha, Pera and Galata, and all the suburbs from Silivria on the Sea of Marmora to the Black Sea on the European side, and from Ghili on the Black Sea to the end of the Gulf of Nicomedea on the Asiatic side. The number of inhabitants has been estimated at 1,200,000, but it is doubtful whether that is even approximately accurate. The Vilâïet is divided into four Mutêcarrifliks or Livâs, Stamboul, Pera, Scutari, and Buyuk-Tchekmedjeh, which comprise eight Caïmacâmliks or Cazas, and five Mudirliks or Nahïèhs, as follows:—

* Report from Consul Blunt.

CONSTANTINOPLE.

Mutécarrifliks.	Caïmacâmliks.	Mudirliks.
Stamboul...	Fatih-Sultan-Mehemet Eyoub Cartal Iles des Princes	
Pera	Galata Yeni Keui	
Scutari	Beicos	Guibeyeh Ghili
Buyuk-Tchekmedjeh...	Tchataldjeh...	Kutchuk Tchekmedjeh Sou-Youlou Derkos

The Minister of Police fills the office of Vali, and is assisted with similar officers to those in a Vilâïet. The Municipal Government of Constantinople forms a *prefecture*, divided into fourteen circles—1. St. Sophia; 2. Ak Serai; 3. Fatih-Sultan-Mehemet; 4. Eyoub; 5. Kassim Pacha; 6. Pera and Galata; 7. Bechik-Tach; 8. Emirghian; 9. Buyukdéreh; 10. Beycos; 11. Beylerbey; 12. Scutari; 13. Cadi Keui; 14. Princes Islands.

The three first are comprised in the *enciente* of Stamboul.

The administration of each municipal circle is carried out by a municipal council elected by the people, except the president, who is appointed by Government. Up to the end of 1876 only one, the sixth, of these circles had been completely organised, the remainder are in process of formation. They are all to be under the surveillance of the Prefect of Constantinople, who is a member of the Privy Council. He is assisted by two Councils—the Council of the Prefect, consisting of six members appointed by the State, and a Council General, composed of the fourteen presidents of the Circles—and three members from each of their Municipal Councils appointed by their colleagues. The Council General meets twice a year, and is convoked by the Prefect, and the duration of each session does not exceed one month.

The following is a list of the Vilâïets, together with their Livâs :—

TURKEY IN EUROPE.

10 Vilâïets, or General Governments.	44 Livas or Mutêcarrifiiks,
Constantinople.	
1. Edirneh (Adrianople)...	*Edirneh.* Tekfour Daghi (Rhodosto). Gueboli (Gallipoli). Fillibeh (Philippopoli). Islimiyeh.
2. Touna (Danube)... ...	*Routschouk.* Varna. Vidin. Toultcha. Tirnova. Sophia. Nich.
3. Bosna (Bosnia)	*Bosna Seraï.* Zvornik. Banialouka. Travnik. Behkeh. Yeni-Bazar.
4. Ersek (Herzegovina) ...	*Mostar.* Gatchka (Gatzko).
5. Selanik (Salonica) ...	*Selanik.* Sirouz (Serres). Drama.
6. Yania (Yanina)	*Yania.* Tirhala. Erkri (Okhri). Prevesa. Berat.
7. Monastir	*Monastir.* Perzerim (Prizrend). Uscub (Scopia). Dobra.
8. Ochkoudra or Scodra (Scutari)	*Scodra.*
9. Djezair (Islands)... ...	*Rodos* (Rhodes). Midilli (Mytillene). Sakyz (Chio). Istankeui (Cos). Kybrys (Cyprus).

10. Ghirit (Candia)	...	*Hania* (Cania). Rismo. Candiyeh (Candia). Sultaniyeh (Spakia). Lachid.

We have now to consider how the Vilâïets communicate with their central head-quarters at Constantinople, and thus reach the supreme head of the State, the Sultan.

We have seen how the ancient order of officials termed outer and inner *Aghas* still exist, and how the latter, or the *Mabeindji*, are connected with the serai or palace.

The mabein is that part of the palace inhabited by the harem, and which contains not only the wives, but the female relations of the Sultan, together with their attendants.

This is the case with all harems, and often gives a stranger a very erroneous impression of the number of wives belonging to a Turk. He sees, perhaps, twenty or more women, and is told that they form the harem of some Bey or Pasha, and he immediately sets them all down as the wives of the unfortunate Turk, while in point of fact there may be only one wife, and the remainder are aunts, mothers, sisters, &c.

The Sultan's harem is considered a permanent state institution, and all children born to him, whether offspring of free women or slaves, are legitimate. The female children are called Imperial Princesses, but the title does not descend to their offspring. The male children, until called to the throne, must either remain unmarried or abdicate their rank. Seven of the Sultan's favourites are called *Kadyn*, or ladies of the palace; the remainder are termed *Odalik*, and remain under them as servants. An aged lady is selected as Superintendent of the Palace, under the title of *Hasnadar-Kadyn*, and she communicates with the outer world through the guard of eunuchs.*

To the outer Aghas belong the First Aide-de-camp, or Chief of the Sultan's military staff, which is composed of five aide-de-camps and thirty officers, from the rank of General of Brigade to that of Captain, the first Imam, or Grand Almoner, the Chief Surgeon, the First Secretary, and the Master of the Horse.

The principal offices of the Mabeindji are filled by eunuchs, who carry the title of Aghas. They occupy a very important place in the

* Statesmen's Year Book, 1877.

State in consequence of the great influence they sometimes possess as intermediaries between the Valideh Sultana or other members of the harem, and the officers who hold the reigns of government.

In the first rank comes the chief of the Black Eunuchs, or Kislar Agaci. His official title is Darus Seâd-t-aghaci. He ranks as a muchir, or field-marshal, and often exercises as much influence as the Grand Vizier. After him comes the *Khasnadar*, Treasurer, and the *Ser moucâhib*, or Chief of the Pages; the First Chamberlain, or Grand Master of the Court, &c. &c.

The Sultan governs his empire through two channels—(1) The Grand Vizier; (2) The Sheik-ul-Islâm, or Mufti. The Grand Vizier is the mouthpiece of the Sultan, and executes his will. He presides, in the absence of the Sultan, at the Privy Council, nominates to most of the appointments, commands the army, either in person or by delegates. He is, in fact, the chief executive power, but he only exercises that power in the name of the Sultan. His powers are conferred upon him by a hatt, which the Sultan addresses to him on raising him to the appointment. Anybody may be selected by the Sultan to be Grand Vizier, no matter what his qualifications may be.

The *Sheik-ul-Islâm* does not rank inferior to the Grand Vizier, but he acts in a different sphere. As the latter is the voice of the Sultan, the former may be called his judgment. The Sheik-ul-Islâm is also called the Grand Mufti; but the latter word is also used to designate other remarkable personages.

His position is altogether unique, and somewhat difficult to describe. He is generally supposed to belong to the spiritual order; but such is not the case, and he might more justly be designated as the head of the legislature; but since the law is connected with the Koran, and the Sheik-ul-Islâm is the interpreter of the Koran, it attaches to him a spiritual character. There is no spiritual head besides himself, yet he is not an ecclesiastical functionary. He may be designated as the counsel of the Sultan, and his fetva, or stated legal opinion as derived from the Koran, has to be obtained to sanction any State ordonnance. He is the head and referee of all law courts. The office was established by Sultan Mahommed II., in the year 1453. He is removable at the will of the Sultan, and if his fetvas are not always in accordance with the Sultan's wishes a new appointment is made, so that the Sultan can direct the law. He is, in fact, despotic.

But this despotism is only nominal, and as we have seen in the case of Sultan Abdul Aziz, when the despotic power is greatly abused

the Councils take the law into their own hands; but before misgovernment arrives at such a pass a dishonest, weak, or cruel Sultan brings his country to the verge of ruin.

The Sheik-ul-Islâm is chief of the Ulema, or sacred and legislative order, and, like the Grand Vizier, has the title of Highness, and each receives a salary of about £11,000 per annum.

They form, together with the ministers with portfolio and some high dignitaries having the rank of minister, the Privy Council, or *Medjliss-i-khâss.*

It is composed of the following twenty-two members:—

The Seraskier, or Minister of War.

The Minister of Marine, or Capitan Pasha.

The Minister of Foreign Affairs (Ancient Reis-Effendi).

The Minister of Justice.

The Minister of Public Instruction.

The Minister of Finance.

The Minister of Commerce.

The Minister of Public Works.

The Minister of Police.

The Minister of Vacoufs.

The Mustechâr (Counsel) of the Grand Vizier, and who performs the functions of a Minister of the Interior.

The President and Vice-President of the Council of State.

A Member of the same Council.

Three other Members of the Superior Councils.

The Director-General of Indirect Contributions.

The Director-General of Archives.

The Prefect of the Town of Constantinople.

The name given to the Privy Council is the Divan, which is, properly speaking, derived from the Persian word *Div* (demon), and it is said that the King of Persia, on passing before his Council, said to a friend, "I nan divan end" (Those are demons), and since that day the plural of div, which is divan, has attached to councils.*

The Sublime Porte is supposed to be wherever the Grand Vizier is found, and the Divan is the Council of the Sublime Porte, and meets generally every week under the presidency of the Sultan, and deliberates on all that concerns the public interests. Under circumstances of exceptional gravity, the Privy Council is replaced by an extraordinary divan composed of all the ministers, of the muchirs of the civil and military order, of the chiefs of the grand administra-

* Von Hammer.

tions, of the principal ulemas, of the professors of the great mosques, &c. &c.

In addition to the Divan there are the Councils of the Empire, which consist of the Council for the Execution of Reform, and the Council of State.

The first, or *Medlip-i-ali-idjraât*, is, as its name implies, designed to watch over the general administration, and to see that the reforms promulgated in the Hatt-i-cherifs, Iradehs, &c., are carried out. The Grand Vizier is President, and the Ministers sit *ex officio*. There are fifteen other members, of which six are Christians.

The Council of State was instituted in 1868, and is organised on the model of the French Council of State, but many changes have been made in its divisions. In 1873 it had four sections—administrative, legislative, litigation, and public works; but in 1875 the last was delegated to a council of public works.

It is presided over by a minister, and at the head of each section there is a "President of Section." There are sixteen counsellors, amongst whom three are representatives of the non-Musulman community—a Greek, an Armenian, and a Jew. There are also a secretary, five assessors (*muavin*), and eight auditors (*mulâzim*).

The Council of State has the germs of a representative council of the general subjects of the Porte, and will no doubt be built upon as reforms take place.

In addition to the great Councils of the State, there are eleven Special Councils of the Ministers of the various branches of administrations, amongst which may be mentioned that of the administration of the Post and Telegraphs, and the Sanitary Council, which is the head of a sanitary service whose duty it is to indicate what may be necessary for the public health in any part of the Empire—no easy matter under the circumstances!

All these subordinate Councils sift the State business in detail, and concentrate it for the consideration of the State Council. There are also a number of bureaucratic appointments called the Officers of the State, and of which the *Calemiyeh* demands the first consideration.

It comprises five ranks of functionaries, of which the highest is assimilated to the military profession (the ancient foundation of the governors of Turkey), and carries with it the rank of *Ferik*, or General of Division. The first and second ranks are each composed of two classes, and in the former may be included the *Mustechârs*, or Counsellors. They are, as it were, adjutants of the principal

ministers. The Mustechâr of the Grand Vizier fulfils the functions of Minister of the Interior, an arrangement which does not give satisfaction, and it is proposed to institute a minister for that special purpose. This office was filled under the ancient *régime* by the Kiaïa Bey. Then comes the Interpreter of the Divan, or *Divan-i-humayoun-terdjumâni;* the Vice-Chancellor, *Beïliktchi*, who is the channel of communication with the Patriarchate, and expedites the transmission of the firmans to provincial governors relative to the police of the Empire; the Director of the Imperial Divan, *Amedi-i-divan-i-humayoun;* the Keeper of the Signet, who affixes the imperial seal to all firmans; the Master of the Ceremonies, *Techrifâti-i-humayoun;* the Director-General of the Press, *Matboudt-mudiri;* the Controller-General of Vacoufs, *Mouhâcebehdji;* the Controller of the Bank, &c. &c.*

The Interpreter of the Divan has under his orders a staff of Linguists (*Terdjuman-odaci*), a very necessary accompaniment to Government in Turkey. This work used to be performed by the Phanariots prior to the Greek war of independence, in 1821, when it was replaced by the Terdjuman-odaci, and with it the Greeks lost much of the influence they formerly possessed in the government of the country.

It is absolutely necessary for good government in Turkey that the leading men should be Linguists, otherwise they cannot fathom the intricacies of their complicated administration; we consequently find that some of the most distinguished men in Turkish history for the last forty years have emanated from the Terdjuman-odaci. Aali Pacha, Fuad Pacha, Ahmed-Vefik Effendi, Emin-Muklis Pacha, Noureddin Bey, Namik Pacha, Savfet Pacha, &c.

This concludes the plan of government and administration in Turkey, and if it is studied closely it will be seen that it has been framed with the *intention* of checking corruption, especially in the Vilâïets; but the weak point in the edifice is the power of the Sultan. If he is dishonest he can, by a wave of his hand, sweep off the Grand Vizier and the Sheik-ul-Islâm, and replace them with dishonest men, and after that the organisation is complete for ramifying venality through the State.

* Ubicini.

APPENDIX E.

EDUCATION.

THE education in the public schools is divided into three stages—

1. The Primary—given by the *Sibiân* or elementary schools, and the *Ruchdiyèh* or primary schools.

2. The Secondary—which also pursue two courses through the Idâdiyèh or preparatory schools, and the Sultaniyèh or Lyceums.

3. The Superior Institutions—representing the University and special superior schools or *Aliyèh*.

We will now examine these lay schools in detail.

The Sibiân, or Primary Schools.

These are the Elementary schools which have taken the place of the old *Mektebs*. Education is *gratuitous*, and for the Musulman population *compulsory* for all children of both sexes—for boys, from the age of six to eleven years; and for girls, from six to ten years of age. Each quarter, or each village, must possess at least one of these schools.

At the end of 1864 there existed in Turkey 15,071 Primary schools (289 in Constantinople, the remainder in the Provinces), which gave instruction to 660,000 children of both sexes; of this number 12,509 with 524,771 students were Musulman, and 2,562 with 135,229 students were non-Musulman schools.

In 1876 the *Salnâmèh* had at Constantinople alone 470 schools, of which 280 were Musulman, and 190 non-Musulman; the latter were divided as follows—Greek 77, Armenian 48, Armenian Catholics 8, Bulgarian 4, Jews 47, Protestants 5, Servian 1.

The *Ruchdiyèh* is also gratuitous, but not compulsory. According to Law, each group of 500 houses must have a Ruchdiyèh school—Musulman, if the population is of that faith; Christian, if it is Christian. In mixed populations there are to be two schools, one Musulman, and one Christian. The teaching, which extends over four years, comprises, for the boys—Turkish grammar, Arabic and Persian, arithmetic, elementary geometry, history, geography,

drawing, and the language of one of the non-Musulman community of the locality; for the girls—religious instruction, Turkish grammar, the elements of Arabic and Persian grammar, literature, history, geography, arithmetic, domestic economy, needlework, drawing, and the rudiments of music. This is excellent in theory, but as yet the practice has been imperfect; there has, however, of late years been a marked improvement both in the teaching and in the number of the Ruchdiyèhs, as may be seen from the following list—

	Schools.	Scholars.
1857	39	3,371
1860	52	3,920
1868	87	11,894
1874	386	19,356

Secondary Schools.

1st. The *Idâdiyèh.* These contain both Musulman and non-Musulman scholars, and receive students who have attended all the classes of the Ruchdiyèh, and have passed a qualified examination, which takes place during the month of June. The course of instruction extends over three years, and comprises Ottoman literature and composition, the French language (compulsory), rhetoric, the elements of political economy, geography, universal history, arithmetic and algebra, geometry, physics, natural history, and drawing. By law an Idâdiyèh has to be established for every one thousand houses.

The Lyceums, or *Sultaniyèh*, are established at the head-quarters of the Vilâïets, and comprise two divisions—one a three years' course in grammar, &c., and the other a similar period in sciences, &c.; but both these and the Idâdiyèh are at present *in nubibus* and only exist on paper.

The only secondary schools which really exist are the Bureaucratic School, established in 1869 for scholars who are to be employed as copyists in the public offices. This is an important branch of education in consequence of the complicated character of Turkish writing, of which there are several kinds—the *Neski*, used for religious or scientific works; the *Sulus*, for inscriptions; the *Divâni*, for official acts; the *Rikà*, discursive; the *Siakah*, for office-work connected with finance, and the *Talik*, or Persian, writing. This school had fifty-nine scholars at the end of 1875.

School of Administration, or *Mekteb-i-Milkiyèh*, instituted in 1862; entrance after qualified examination from the Ruchdiyèh.

The instruction comprises sacred law, civil law, general history, political economy, book-keeping, geography, the French language, natural history, and chemistry. The course lasts for two years. The scholars, if they pass an examination on leaving, receive a diploma, and are appointed to vacant Mudirliks — Governors of Nakïèhs in the Vilâïets. The number of scholars in 1875 was 113.

This is an important school, as we here find a lay educational institution educating Musulmans for appointments of Governors, or magistrates, of small districts.

There is another school, or college, which occupies an important position in the educational institutions of the country, and that is the *Mekteb-i-Sultani*, or Imperial Lyceum. It was established in 1868 under a French staff of teachers, and upon a French model. The course of study is eight years, three years preparatory and five actually in the college course. At the end of 1875 there were 428 scholars of all religions and nationalities in the Empire. The studies include all branches of education given in the French language. The government of the Lyceum is directed by a high Ottoman functionary, assisted by a council of inspection.

The superior branches of education are comprised in the Imperial University, and other schools of a special description.

The Imperial University is a new institution, and is at present only in embryo. It is to have three schools—of letters, of civil engineering, and of political economy.

The special schools are numerous, and include military and naval (to be afterwards mentioned). *Medieme*, founded in 1826 by Sultan Mahmoud. This college has produced better results than any other in Turkey. It consists of two sections, the preparatory and the medical. In 1874 there were 887 students in the first, and 302 in the second. I have met several of the doctors who have been educated in this college, and those who have taken their degree of late years are well instructed in their profession, as far as it is possible for a non-medical man to judge.

APPENDIX F.

FINANCE.

THE Treaties of the 29th April, 1861, with Great Britain and France mark a new stage in the commercial legislation, and form the basis of the present duties. It was therein stipulated that a single export duty of 8 per cent. should be payable on the export of Turkish produce, not to be enhanced by any internal duties on sale or removal, and to be annually reduced by 1 per cent. till it should have reached the minimum of 1 per cent., at which it was to remain stationary. This minimum rate came into operation on the 13th of March, 1869. The new Treaties raised the import duties on foreign produce from 5 per cent. to 8 per cent., which charge was to cover all internal charges or tolls, and reduced the transit duty from 3 to 1 per cent. Similar Treaties were subsequently concluded with Austria, Belgium, Denmark, Italy, the Netherlands, Prussia, Russia, Sweden, Spain, and the United States. Separate tariffs were also framed by special Commissions for the purpose of assessing specific rates of duty on the imports from and exports to the above states, which rates were to be equivalent to the 8 per cent. *ad valorem* duty.

Thus, the Turkish tariff, though one of the most moderate, has become one of the most complicated. Still more objectionable is its inequality. Under colour of an 8 per cent. duty for all, the specific rates have been so manipulated as to favour some countries at the expense of others and at the expense of the Turkish Treasury. Thus cloth pays duty by value when coming from Austria, and by weight coming from the Zollverein. As a natural consequence, coarse Prussian cloths are sent through Austria and fine Austrian cloths through Prussia, to be shipped at Hamburg, both thus choosing the tariff which is most advantageous to them and least advantageous to the Treasury. This can only be remedied by the adoption of a uniform tariff applicable to all countries.

Considering the geographical position of Turkey and the quantity of merchandise which passes through her ports, the Customs duties should yield a much larger revenue than at present. The ruinous

system of farming the revenue, accompanied with loss to the Treasury and demoralisation of the mercantile community, has now, thanks to the vigour and integrity of the present Director-General, Kiani Pacha, been abolished. But frauds and corruptions are still undoubtedly rife in the lower branches of the Department. This is the principal difficulty with which the Government has to contend. It tends also to throw the trade into the hands of unscrupulous merchants, and fosters a spirit of hostility between the Custom-house and the merchants, by which both suffer. A simple and uniform tariff would promote the interests of both, and would discourage fraud.

Another great desideratum is a good system of warehousing in bond. Of this Turkey is at present destitute, so that merchants are obliged to import from hand to mouth. A good bonding system would encourage importation, and would materially aid in the just collection of the duty. The erection of docks and bonded warehouses would be readily accomplished by private enterprise, and would supply a keenly-felt want.

Statistics of trade for the whole Empire are absolutely deficient, and those for the principal sea-ports are very imperfect. I am, however, enabled to subjoin an original tabular statement, showing the import trade of Constantinople, derived from an official source.

STATEMENT of the Imports of Constantinople from Europe in 1864, reduced to their values in English money at 111 piastres, per £ sterling:—

Articles.	£ Sterling.
Amber	26,685
Silver plate	16,587
Arms	16,083
Butter and tallow	176,625
Cattle from Russia	16,164
Jewellery and watches	75,807
Spirituous beverages	109,134
Candles	70,740
Coffee	178,623
Cinnamon and cloves	6,876
Caviare	19,296
Carried forward	712,620

STATEMENT OF IMPORTS—*continued.*

Articles.	£ Sterling.
Brought forward	712,620
Cereals and flour from Russia	307,026
Cochineal	19,359
Ropes and tar	15,759
Cottons and linens	2,679,462
Colours	54,990
Table glass and china	91,134
Leather	132,642
Drugs	73,629
Wool, Manufactures of	762,921
Silk, ditto	353,475
Pig iron	47,664
Wrought iron, nails, machinery	105,228
Thread of gold and silver, ornaments	41,634
Furs	17,334
Coal	200,025
Oil seeds	3,699
Cheese	10,944
Olive oil	33,570
Printed books	7,614
Indigo	26,460
Musical instruments	5,823
Wool from Russia	11,565
Furniture, mirrors, &c.	58,185
Stationery	62,676
Skins, not varnished	3,699
Stones, bricks and slabs	10,935
Boards and cabinetmaker's wood	17,424
Pepper and spices	10,143
Rice	102,843
Sulphur	19,593
Sugar	331,587
Articles of food, sundry	111,843
Cigars and tobacco	7,029
Tea	55,125
Oilcloth	19,800
Window-glass and bottles	20,664
Zinc, copper, tinned plates, and lead	158,634
Miscellaneous	621,126
Total	7,325,883

In the above table are not included: 1. Merchandise passing to Trebizonde and Persia in transit; 2. Merchandise in transit to Russia or Roumania, which in winter is often delayed for two or three months in Constantinople; 3. Goods supplied to the Imperial palaces, to the army, the navy, foreign Legations, churches, convents, and other benevolent establishments, a liberality of the Government which is, no doubt, often abused; and 4. All the smuggling trade which is known to exist, including most of the precious stones, and much of the jewellery, gold thread, silk, and other fabrics which are imported. It is also to be observed that the above values, being based on the tariffs of 1861, are certainly inadequate as regards woven fabrics for the values of 1864. Allowing for the above circumstances, and for the known fact of a greatly increased trade since 1864, the value of the European imports may be set down at £10,000,000 per annum at least.

TURKISH LOANS.

Year of Issue.	Nominal Capital.	Interest.	Issue Price.
	£		
1854 ...	3,000,000 ...	6 ...	80
1855 ...	5,000,000 ...	4 ...	102½
1858 ...	5,000,000 ...	6 ...	85
1860 ...	2,070,000 ...	6 ...	62½
1862 ...	8,000,000 ...	6 ...	68
1863–4 ...	8,000,000 ...	6 ...	66
1865 ...	36,363,363 ...	5 ...	47½
1865 ...	6,000,000 ...	6 ...	65½
1867 ...	2,500,000 ...	6 ...	63
1869 ...	22,222,220 ...	6 ...	60½
1871 ...	5,700,000 ...	6 ...	73
1872 ...	11,126,200 ...	9 ...	98½
1873 ...	28,000,000 ...	6 ...	58½
1874 ...	40,000,000 ...	5 ...	43½
	£184,981,783		

The first foreign loan of Turkey, of 1854, issued to meet the expenses of the Crimean War, was contracted with Messrs. Dent, Palmer, and Co., London, on the security of the Egyptian Tribute, with stipulation to be repaid by annual drawings in or before the year 1889.

The second loan, of 1855, was brought out under the guarantee of England and France. It is to be paid off at par by annual drawings,

the last of which will be in August, 1900, and it is charged on the balance of the Egyptian Tribute and on the Customs duties of Syria.

The third loan, of 1858, was contracted with Messrs. Dent, Palmer, and Co. and the Ottoman Bank on the securities of the Customs duties and octrois of Constantinople, and of the general revenues of the Empire. It was issued in two portions, £3,000,000 in 1858, and £2,000,000 in 1859, and it is to be repaid at par by annual drawings before the year 1893.

The fourth loan, of 1860, contracted with M. Mirès, Paris, on the securities of the Customs and other revenues of the Empire, was intended to be for £16,000,000, but only £2,070,000 could be issued at the price of 62½.

The fifth loan, of 1862, contracted with the Ottoman Bank and Messrs. Deveaux, Paris, was secured on the tobacco, salt, stamp, and license duties, and the general revenues of the Empire.

The sixth loan, of 1863, contracted with the Ottoman Bank, was issued on the security of the Imperial customs and tithes.

The seventh loan, of 1864, was raised with the professed object of attaining at a conversion and unification of the internal debts of the Ottoman Empire. The contract for issuing this loan was made by Mr. Laing representing a financial combination of the General Credit Company of London, the Société Genéralé of Paris, and a number of other banks.

The eighth loan, of 1865, contracted through the Ottoman Bank, was charged on the security of the sheep tax of Roumelia and the Archipelagoes and the produce of the mines of Tokat.

The ninth, tenth, and eleventh loans, contracted through the Société Genéralé, Paris, Messrs. Louis Cohen and Sons, Paris, Messrs. Dent, Palmer, and Co., London, were placed on the security of a variety of special taxes, imports, and tithes, as well as on the general revenues, present and future, of Turkey.

The twelfth loan, issued in August, 1872, through Messrs. R. Raphael and Sons, London, was secured on taxes already hypothecated with the special privilege for the bondholders to exchange their securities at the rate of £550 payment for £1,000 for the 5 per cent. Bonds of the General Debt of the Ottoman Empire.

The thirteenth loan, issued in September, 1873, for the nominal amount of £28,000,000, proved a failure for the time, the subscription not reaching one-sixth of the required amount.

But the fourteenth and last loan, the first instalment of which,

to the amount of £15,900,000, was issued in September, 1874, found numerous subscribers.

The amount of the internal or floating debt of Turkey is stated variously.

In the report of the Special Budget Commission, certifying the estimates 1874–75, it was announced on authority that the total amount of the debt did not exceed £13,000,000, while the commission of 1875–76 gave £8,935,000. Other reports estimated it at £30,000,000.

EXPORTS AND IMPORTS.

According to the "Statesman's Year Book" for 1877 the average value of the imports of Turkey in Europe is estimated at £18,500,000, and the exports £10,000,000, representing a total trade of £38,500,000, but for this, like all other statistics in Turkey, there are no reliable data.

On an average of three years from 1871 to 1874 the shipping of Constantinople was made up to the extent of 20 per cent.; British, 19 per cent.; Italian, 18 per cent.; Austrian, 16 per cent.; French, 13 per cent.; Greek and the remainder was made up of vessels sailing under the flags of Turkey, Russia, and a number of other countries.

The value of commercial intercourse between the Turkish Empire (exclusive of the tributary states of Egypt and Roumania) and the United Kingdom of Great Britain and Ireland, was :—

Years.	Exports from Turkey to Great Britain.	Imports from Great Britain to Turkey.
	£	£
1870 ...	6,636,909 ...	7,088,369
1871 ...	7,038,510 ...	5,996,634
1872 ...	5,540,529 ...	7,639,143
1873 ...	6,068,925 ...	7,733,487
1874 ...	5,842,864 ...	7,037,707

The staple article of exports to the United Kingdom has been corn. The corn exports in 1874 were of the total revenue of £2,305,375, divided as follows :—Wheat, £318,460; barley, £1,451,330; maize, £517,362; mixed kinds, £18,223.

Next in value to corn stands goat's hair, valonia, and opium, which in 1874, to the United Kingdom, were respectively :— £1,020,106, £498,665, £407,105.

In 1864 the export of raw cotton to this country was £1,560,968, but in 1874 only £38,929.

The British imports to Turkey are principally manufactured cottons. In 1874, £5,229,038; and of woollens, £234,953; iron, wrought and unwrought, £490,772.*

Turkey has so much available water power and such excellent soil for the growth of cotton, and such vast grazings and innumerable flocks of sheep, that she should be able to grow and manufacture all her cotton and woollen stuffs.

The following is the Expenditure and Revenue of Turkey for the years 1874–75 and 1875–76 :—

Branches of Revenue.	Years 1874-5. £	Years 1875-6. £
Property Tax	2,963,370	2,540,000
Patent Taxes	681,820	128,800
Exemptions from Military Service ...	757,170	640,000
Tithes	7,954,545	6,960,000
Sheep Tax	1,977,270	1,615,840
Customs	1,886,365	1,660,000
Tobacco	1,363,635	1,320,000
Silk	49,180	44,000
Spirits	227,270	320,000
Tapon (Title Deeds' Duty)...	681,820	772,000
Stamps	454,545	240,000
Contracts	90,910	40,000
Judicial Taxes	113,635	116,552
Miscellaneous Taxes	413,635	381,200
Divers Receipts	2,164,205	1,654,064
Tributes—Egypt	681,820	681,820
„ Wallachia	22,730	22,730
„ Moldavia	13,635	13,635
„ Servia	20,910	20,910
„ Samos	3,635	3,635
„ Mount Athos	655	655
Total Revenue ...	£22,552,200	£19,106,352

* "Statesman's Year Book," 1877.

EXPENDITURE.

Expenditure.	Years 1874–75. £	Years 1875–76. £
Foreign Debt Interest and Sinking Fund	5,738,495	5,762,560
Charges on General Debt	1,781,820	3,065,580
Local Annuities	610,655	916,716
Interest on Floating Debt	448,660	1,108,340
Interest on Various Advances	——	989,272
Civil List and Dotations	1,809,090	1,594,736
Restitutions...	4,850	5,600
Deficiency in Receipts	113,635	——
Ministry of Finance...	885,740	738,584
Administration of Customs...	490,090	664,936
Administration of Forests	159,090	161,564
Ministry of the Interior	2,449,635	2,206,196
Prefecture of Police	135,495	140,824
Judicial Salaries	420,465	383,176
Ministry of Foreign Affairs	159,090	140,000
War Department	3,775,370	3,122,328
Ordnance	818,180	640,000
Ministry of Marine	909,090	640,000
Ministry of Commerce	80,630	21,392
Ministry of Public Instruction	113,635	101,644
Sanitary Administration	——	68,312
Ministry of Public Works	103,620	89,480
Telegraphs and Post *	590,365	341,920
Guarantee of Interest to Railways ...	1,332,910	197,188
Total Expenditure ...	£22,849,610	£23,143,276
Deficit	£297,410	£4,036,924

According to the most reliable estimates, the actual expenditure exceeded the actual revenue in recent years by seven or eight millions sterling; but as this is supposition, it must not be taken for granted.

It is calculated that the actual revenue of 1875–76 will not be more than £15,300,000, while the expenditure, in consequence of the war, will be £32,400,000, leaving a deficit of £17,000,000.

But such exaggerated reports are spread in connection with Turkey that these statements must be received with caution.

It must be remembered that in Turkey there are a number of people *whose business* consists in spreading false reports to the detriment of the country. The shortcomings of Turkey are bad enough, without being exaggerated.

* The number of Telegraph Offices in Turkey in 1875 was 401, and the length of the telegraph lines 28,155 kilomètres.

COMPARATIVE TAX REVENUES.

The Tithe.

STATEMENT of the Estimated Produce of the Tithe for the following Years in the whole Empire, and in some of the Provinces, in £ Sterling.

	1859-60	1863-64	1864-65	1865-66	1866-67	1867-68	1868-69	1869-70
	£	£	£	£	£	£	£	£
Whole Empire *	2,844,515	3,713,139	3,944,768	...	...	4,014,857	5,102,370	4,809,870
Vilayet of Adrianople ...	...	...	...	...	427,909	623,580	797,655	...
„ Danube	...	...	459,425	458,469	580,857	? 879,054	? 1,093,189	...
„ Bosnia	...	...	...	166,900	159,300	197,100	189,000	...
„ Salonica	...	...	...	...	...	...	570,870	427,410
Sandjak of Roustchouk ...	...	...	...	...	...	...	270,000	...
„ Varna	...	...	...	...	...	...	172,727	...
„ Toultcha	...	...	...	...	130,419	...	...	...
„ Adrianople ...	...	130,448	130,448	130,648	107,732	160,389	176,250	...
„ Monastir	...	80,370	80,370	...	79,380	113,400	...	...
„ Salonica	...	...	...	...	108,000	166,270	176,870	122,120
„ Scutari	...	...	19,361	18,459	12,983	19,419	22,758	...
Epirus, 3 sandjaks	...	75,600	74,700	85,500	72,727	82,800	88,200	...
Thessaly, 2 „	...	...	61,200	70,200	98,100	128,700	103,500	...
Vilayet of Adana	...	52,200	60,300	55,350	62,550	60,300	40.500	...
„ Aidin	...	...	331,200	203,400	293,950	363,000	327,250	...
„ Aleppo	...	162,300	150,300	144,000	157,950	153,000	95,300	...
„ Crete	...	From	135,000	to 153,000	...	...	...	...
„ Erzeroum	...	...	...	...	139,000	154,000	136,000	...
„ Kourdistan ...	...	...	...	...	146,472	...	...	...
„ Syria	...	...	...	From	182,871	to	251,100	...
„ Trebizonde ...	...	101,458	96,042	91,459	91,459	109,364	117,000	...
„ Tripoli	...	...	...	...	23,850	...	...	...
Sandjak of Bighà	...	...	...	...	27,456	...	...	...
„ Cyprus	...	...	...	45,000	49,500	53,000	59,300	54,360
„ Rhodes	...	...	...	...	7,650	...	...	...

* The figures here recorded for the whole Empire do not include the additional amounts expected from the increased rates levied, viz., 15 per cent. for 1867-68; and 12½ per cent. for the four succeeding years.

The Verghi Tax.

STATEMENT of the Estimated Produce of the Verghi for the following Years in the whole Empire, and in some of the Provinces.

	1859-60	1863-64	1864-65	1865-66	1866-67	1867-68	1868-69	1869-70
	£	£	£	£	£	£	£	£
Whole Empire Budget ...	2,224,320	2,745,932	2,728,841	...	...	2,745,620	2,760,525	2,805,525
Vilayet of Adrianople ...	...	...	...	...	244,554	237,272	...	...
,, Danube	...	213,596	213,383	213,418	212,737	221,510	220,923	...
,, Bosnia	...	...	...	90,000	90,000	90,000	90,000	...
,, Salonica	...	...	...	...	...	209,383	209,383	...
Sandjak of Adrianople ...	...	57,468	57,648	57,726	57,726	57,726	57,726	...
,, Drama	...	...	...	...	...	...	34,020	...
,, Salonica	...	...	...	55,088	55,088	55,088	55,088	...
,, Toultcha	...	...	...	...	5,670	...	...	...
,, Scutari	...	...	...	From	12,727	to	9,043	...
,, Monastir	...	...	...	...	39,600	...	...	...
Province of Epirus	...	42.840	55.900	57,250	46,368	49,950	49,950	...
,, Thessaly	...	...	From	29,700	to 32 670	...	...	...
Vilayet of Aidin	...	...	...	About	31,500	a nnually	...	...
,, Aleppo	...	74,700	74,700	74,700	74,700	74,700	80,550	...
,, Adana	...	34,200	34,200	34,200	34,200	34,200	35,370	...
,, Archipelago ...	...	...	...	...	96,883	...	...	...
,, Erzeroum	...	...	...	55,900	67,000	63,000	64,545	...
,, Kourdistan ...	...	...	...	...	96,509	...	91,264	...
,, Syria	...	...	...	From	236,650	to	190,800	...
,, extra tax ...	...	...	...	...	77,500	...	...	...
,, Trebizonde ...	...	...	...	...	...	66,965	94,500	...
,, Tripoli	...	...	...	...	27,000	...	...	...
Sandjak of Cyprus	...	...	...	...	30,600	30,264	27,000	...
,, Smyrna	...	...	...	...	35,100	...	...	...
,, Rhodes	...	...	...	...	3,033	...	...	...
,, Bighà	...	...	...	...	25,303	...	...	...
,, Trebizonde ...	...	...	...	...	23,780	34,637	...	...
,, Cos	...	...	...	...	...	1,075	...	...
Tributs.								
,, 12 small Sporades	...	...	...	...	...	1,939	...	...
,, Chio	...	...	...	...	...	12,108	...	...
,,								

The Bédel Tax.

STATEMENT of the Estimated Produce of the Bédel for the following Years in the whole Empire, and in some of the Provinces.

	1859-60	1863-64	1864-65	1865-66	1866-67	1867-68	1868-69	1869-70
	£	£	£	£	£	£	£	£
Whole Empire	476,873	545,270	549,747	...	...	572,883	580,432	580,432
Vilayet of Adrianople ...	...	...	...	...	77,886	...	...	...
„ Danube	...	...	139,862	155,397	228,911	256,050	...	...
„ Bosnia	...	...	...	33,710	33,710	33,710	33,710	...
„ Salonica	...	...	...	...	...	79,326	79,326	...
Sandjak of Monastir	...	...	...	...	41,400	...	...	...
„ Adrianople ...	...	22,839	22,839	22,826	22,826	22,826	22,826	...
„ Salonica	...	...	...	...	18,911	18,911	18,911	...
„ Toultcha	...	...	...	...	3,060	...	...	...
„ Scutari	...	...	...	From	2,727	to	3,600	...
„ Thessaly, 2 ...	...	...	...	Permanent	quota	22,500	...	...
„ Epirus, 3... ...	...	22,830	25,650	25,650	26,550	25,200	25,200	...
Vilayet of Adana	...	3,600	3,600	3,600	3,600	3,780	2,250	...
„ Aleppo	...	10,305	10,305	10,305	10,305	8,280	5,130	...
„ Aidin	...	...	...	About	18,711	annually.	...	...
„ Crete	...	...	...	...	8,704	...	...	...
„ Cyprus	...	...	...	...	8,280	...	...	...
„ Kourdistan ...	...	...	...	...	17,318	...	...	...
„ Erzeroum... ...	...	...	...	...	23,600	23,600	23,600	...
„ Syria	...	...	...	From	16,083	to	19,040	...
„ Trebizonde ...	...	...	...	...	...	17,379	18,000	...
Sandjak of Bighà	...	...	...	...	1,485	...	...	...
„ Rhodes	...	...	...	...	1,440	...	...	...
„ Smyrna	...	...	...	...	6,233	...	...	...
„ Bagdad	...	...	...	...	772	...	...	...
„ 12 small Sporades	...	...	...	...	1,068	...	...	...
„ Trebizonde ...	...	...	...	...	...	7,362	...	...

The "Saymé" or Tax on Sheep and Goats.

STATEMENT of the Estimated Produce of the Saymé Tax for the following Years in the whole Empire, and in some of the Provinces, in £ Sterling.

	1859–60	1863–64	1864–65	1865–66	1866–67	1867–68	1868–69	1869–70
	£	£	£	£	£	£	£	£
Whole Empire	789,952	807,683	1,022,045	...	...	1,326,175	1,466,379	1,410,129
Vilayet of Adrianople ...	...	...	...	...	77,886	165,535	...	...
„ Salonica	...	...	...	...	...	...	221,400	197,100
„ Danube	...	140,011	139,862	155,397	228,911	256,050	278,018	...
„ Bosnia	...	...	...	3,600	3,240	15,840	25,600	...
Sandjaks of { Dibra ... Monastir Uscup ... }	...	...	...	...	49,500	37,600	...	...
Sandjak of Toultcha	...	...	...	...	3,060	...	...	...
„ Adrianople ...	...	...	...	40,050	44,550	48,312	53,100	46,800
„ Salonica	...	...	...	...	29,925	33,670	...	...
„ Scutari	...	...	...	1,995	5,841	3,356	3,431	...
„ Thessaly, 2 ...	...	...	47,700	49,500	51,525	54,000	55,800	...
„ Epirus, 3	...	41,400	46,540	45,360	45,035	45,153	45,168	...
Vilayet of Adana	...	7,200	9,450	10,800	13,050	14,400	13,680	...
„ Aidin	...	...	...	about	81,000	annually.	...	...
„ Aleppo	...	13,950	18,900	22,500	24,750	27,900	27,000	...
„ Crete	...	...	...	...	8,704	...	...	...
„ Cyprus	...	...	...	...	8,280	...	...	...
„ Kourdistan ...	...	...	...	...	17,318	...	...	...
„ Erzeroum	...	...	...	...	23,600	23,600	23,600	...
„ Syria	...	...	...	from	16,083	to	67,400	...
„ Trebizonde ...	...	7,584	7,768	7,709	7,916	8,052	...	...
Sandjak of Bighà	...	...	...	...	1,485	...	...	...
„ Rhodes	...	...	...	...	1,440	...	...	...
„ Smyrna	...	...	...	...	6,233	...	...	...
„ Bagdad	...	...	...	...	772	...	...	...
„ 12 Sporades ...	...	...	...	...	1,068	...	...	...
„ Trebizonde ...	...	3,500	3,583	3,542	3,583	3,583	...	...

APPENDIX G.

RIGHTS OF FOREIGNERS TO HOLD REAL PROPERTY.

Protocol.

THE law which grants to foreigners the right to hold real property does not in any way affect the immunities sanctioned by Treaties, which will continue to cover the person and the personal property of foreigners who may have become proprietors of real estate.

The exercise of such right of property being likely to induce foreigners to establish themselves in greater numbers in Ottoman territory, the Imperial Government deems itself bound to anticipate and prevent the difficulties to which the application of that law may give rise in certain localities. This is the object of the following arrangements.

The dwelling of every person inhabiting the Ottoman territory being inviolable, and no one being entitled to enter it without the consent of its master, unless in virtue of orders issued by the competent authority, and with the assistance of the magistrate or functionary invested with the necessary powers, the dwelling of a foreign subject is inviolable by the same right, in conformity with Treaties; and the officers of police cannot enter therein without the assistance of the Consul of the country to which the foreigner belongs, or of his delegate.

By the term dwelling is understood the house of residence and its appurtenances, that is to say, the out-houses, courts, gardens, and contiguous inclosures, to the exclusion of all other parts of the property.

In localities distant less than nine hours from the Consular residence, the officers of police cannot enter the dwelling of a foreigner without the assistance of the Consul, as above stated. On his part the Consul is bound to afford his aid immediately to the local authority, so that not more than six hours shall elapse between the moment when he shall have been apprized, and the moment of the

departure of himself or of his delegate, in order that the action of the authorities may never be suspended for more than twenty-four hours.

In localities distant nine hours', or more than nine hours' journey from the residence of the Consular Agent, the officers of police may, on the requisition of the local authority, and with the assistance of three members of the Council of Ancients of the Commune, enter the dwelling of a foreign subject, without the presence of the Consular Agent, but only in case of urgency, and for the investigation or the proof of the crime of murder, of attempt to murder, of arson, of robbery with violence, or with housebreaking, or at night in an inhabited dwelling, of armed rebellion, and of the fabrication of false money; and whether the crime shall have been committed by a foreign subject, or by an Ottoman subject, and whether it shall have taken place within the habitation of the foreigner, or outside of such habitation, and in any other place whatever.

These arrangements are applicable only to those parts of the property which constitute the dwelling, as defined above. Beyond the dwelling, the action of the police shall be free and without reserve; but in case an individual accused of a crime or offence should be arrested, and the accused be a foreign subject, the immunities attaching to his person shall be observed with regard to him.

The functionary or officer charged with the performance of the domiciliary visit, under the exceptional circumstances above described, and the members of the Council of Ancients who shall assist him, shall be bound to draw up a Minute of the domiciliary visit, and to communicate it immediately to their superior authority, who shall himself transmit it without delay to the nearest Consular authority.

A special regulation shall be promulgated by the Sublime Porte, in order to determine the mode of action of the local police in the different cases above contemplated.

In localities distant more than nine hours from the residence of the Consular Agent, and in which the law relative to the judicial organisation of the *vilayet* shall be in force, the cases of foreign subjects shall be tried, without the assistance of the Consular delegate, by the Council of Ancients fulfilling the functions of Judge of the Peace, and by the Court of the *Caza*, as well in actions the subject-matter of which shall not exceed 1,000 piastres, as in offences punishable by a fine not exceeding 500 piastres.

Foreign subjects shall, in all cases, have the right to appeal to

the Court of the *Sandjak* against decisions given as above described; and the appeal shall be heard and decided with the assistance of the Consul, in conformity with Treaties.

An appeal shall always suspend execution.

In no case can the forcible execution of decisions given under the circumstances above described take place without the concurrence of the Consul or his deputy.

The Imperial Government shall issue a Law which shall determine the rules of procedure to be observed by the parties in the application of the foregoing arrangements.

Foreign subjects, in whatever place, are authorised to make themselves voluntarily amenable to the Council of Ancients, or to the Courts of the *Cazas*, without the assistance of the Consul, in actions the subject-matter of which does not exceed the competence of those Councils or Courts, saving, however, the right of appeal to the Court of the *Sandjak*, where the cause shall be heard and decided with the assistance of the Consul or his delegate.

The consent, however, of the foreign subject to submit to the jurisdiction above described, without the assistance of the Consul, must be given in writing, and previously to any proceeding.

It is well understood that all these restrictions do not concern suits involving a question of real property, which shall be carried on and decided under the conditions established by the Law.

The right of defence and of publicity of hearing are secured in all matters to foreigners who shall appear before the Ottoman Courts, as well as to Ottoman subjects.

The preceding arrangements shall remain in force until the revision of the ancient Treaties, a revision with regard to which the Sublime Porte reserves to itself to come hereafter to an agreement with friendly Powers.

In witness whereof the respective Plenipotentiaries have signed the present Protocol, and have affixed thereto the seal of their arms.

Done at Constantinople, the twenty-eighth day of July, in the year eighteen hundred and sixty-eight.

(L.S.) HENRY ELLIOT. (L.S.) FUAD.

Law granting to Foreigners the right to hold Real Property in the Ottoman Empire.

Imperial Rescript.

"Let it be done in conformity with what is herein contained."

Sepher 7, 1284.

With the view to develop the prosperity of the country, to put an end to the difficulties, abuses, and uncertainties which arise relative to the exercise of the right of property by foreigners in the Ottoman Empire, and to complete, by means of precise regulations, the guarantees due to financial interests and to administrative action, the following legislative arrangements have been determined by order of His Imperial Majesty the Sultan :—

Article I.

Foreigners are admitted, on the same footing as Ottoman subjects, and without other conditions, to the enjoyment of the right of holding urban or rural real property throughout the whole extent of the Empire, with the exception of the province of the Hedjaz, submitting to the laws and regulations which govern Ottoman subjects themselves, as hereinafter stated.

This arrangement does not concern Ottoman subjects by birth who have changed their nationality, and who shall be governed in regard to this matter by a special law.

Article II.

Foreigners who are proprietors of real property, urban or rural, are in consequence assimilated to Ottoman subjects in all that concerns their real property.

Such assimilation has for its legal effect :—

1. To oblige them to conform to all the laws and all the police or municipal regulations which at present govern, or may hereafter govern, the enjoyment, transmission, alienation, and hypothecation of landed property.

2. To pay all the charges and contributions, under whatever form or denomination, which are now or may hereafter be imposed on urban or rural real property.

3. To render them directly amenable to the Ottoman Civil Courts

in regard to all questions relative to landed property, and to all real actions, both as plaintiffs and as defendants, even when both parties are foreign subjects, the whole on the same footing, under the same conditions, and in the same forms as Ottoman proprietors, and without the power of availing themselves in such matters of their personal nationality; but under the reservation of the immunities attaching to their persons and their personal property, according to the terms of Treaties.

ARTICLE III.

In case of the bankruptcy of a foreign owner of real property, the syndics of his bankruptcy shall take the necessary steps before the Ottoman authorities and Civil Courts, in order to demand the sale of the real property possessed by the bankrupt, which, from its nature and in accordance with the law, is liable for the debts of the owner.

The same course shall be observed when a foreigner shall have obtained against another foreign proprietor of real property an adverse judgment before foreign Courts.

For the execution of such judgment on the real property of his debtor, he shall apply to the competent Ottoman authority in order to obtain the sale of such part of that real property as is liable for the debts of the owner; and such judgment shall not be carried into execution by the Ottoman authorities and Courts until after they shall have ascertained that the real property which is required to be sold really belongs to the class which may be sold in order to pay the debt.

ARTICLE IV.

The foreign subject has the right to dispose by gifts or by will of such part of his real property as the law permits to be disposed of in that manner.

With regard to the real property which he may not have disposed of, or which the law does not allow to be disposed of by gift or by will, the succession thereto shall be governed by the Ottoman law.

ARTICLE V.

Every foreign subject shall enjoy the benefit of the present Law, so soon as the Power to which he belongs shall have acceded to the arrangements proposed by the Sublime Porte for the exercise of the right of property.

Constantinople, June 18, 1867.

APPENDIX H.

SHEEP-FARMING.

THE following is a debtor and creditor account of the sheep-farming, on the native system, of 1,000 ewes, in Macedonia, as given to me by a flockmaster, who said that the balance to credit would be considered a bad year. From other inquiries which I have made, I think it may fairly be taken as an average profit over a number of years, allowing for loss by severe epidemics (which in that country are not frequent) and bad winters:—

CAPITAL.

1,000 ewes with lambs by their side, bought in March @ 100 p.	100,000
50 rams	5,000
Reeds, &c., &c.	5,000
	110,000

1,000 lambs @ 40 p. ...	... 40,000	2 shepherds @ 2500 p.	... 5,000
1,050 Okes wool @ 10 p.	... 10,500	4 „ @ 1200 p.	... 4,800
Cheese and butter ...	... 15,000	Sheep tax @ 4½ p. ...	... 4,725
		Grazing @ 12 p.... ...	... 12,600
		Barley @ 4 p.	... 4,200
		15 % loss	... 16,500
			47,825
		Balance	... 17,675
	65,500		65,500

The loss is put down at the very high rate of 15 per cent., because although the climate and grass of Macedonia is almost a paradise for sheep, and epidemics are very rare, yet from the careless native system of making no provision for winter feed, with hay, &c., when a drought or severe winter occurs the loss is very heavy, and would amount to as much as 40 or 50 per cent. amongst the starving animals. On the other hand, in ordinary years the loss is very

small. The flockmaster told me that in the last two years, out of 500 sheep, he had only lost six; but of course that is exceptional.

The number of shepherds is necessarily large for the number of sheep, because the flocks have to be divided, and when on the plains require careful watching to keep them off the crops, as there are no fences.

By the foregoing account grazing for summer would be rented on the neighbouring mountains, and for winter on the plains below. The lambs would be sold as soon as weaned.

ARABLE FARMING.

The following is a rough estimate of the capital which would be required to set up an estate of about 1,500 acres, of which 1,000 acres would be cultivated on a proper system.

It is assumed that there would be the usual native farm-buildings on the estate, and that the emigrant would gradually get the whole cultivation under his own hands.

CAPITAL.

	£
Purchase-money of the estate, with expenses ...	4,800
New buildings and repairs	1,800
English ploughs, &c.	200
„ harrows, &c.	100
Drilling and reaping machines, &c.	200
Steam threshing machine	650
Carts and harness	200
Miscellaneous articles	100
80 native horses @ £8	640
20 native mares @ £10	200
1 English stallion	150
20 native cows @ £6	120
1 English bull	70
Seed	500
Miscellaneous expenses	270
Total Capital	£10,000

I have assumed that the ploughing would be done with native horses, instead of bullocks or buffaloes, although such is not the custom of the country; but horses can do all draught work so much better than oxen that the change would be advisable, but it would have to be made gradually, as the horses would have to be trained to the plough.

The following is a rough estimate of the annual receipts and expenditure upon such a farm, taking the expenditure at full rates, and the receipts at moderate prices:—

Receipts.	£	Expenditure.	£
325 acres of Wheat (@ 28 bushels to the acre = 9,100 bushels. 910 less tithe. 8,190 650 less seed. 7,540 b. @ 4/6	1,696	Soubassi or Native Bailiff ...	35
		2 gardes-champêtre	50
		Cattle-herds and horse-keepers	80
		Carpenter	35
		Blacksmith	20
		20 ploughmen @ £18	360
		20 lads @ £10	200
		Harvesting and extra labour	208
		Keep of 90 working horses @ £5	450
		„ 50 Mares and foals @ £2	100
		„ 50 cows and calves @ £2	100
325 acres of Barley or Rye, say Barley @ 35 bushels = 11,375 1,137 less tithe. 10,238 975 less seed. 9,263 b. @ 2/6	1,157	10 % loss on stock of value £1,200	120
		10 % wear and tear of plant value £1,400	140
		Taxes	50
		Miscellaneous...	100
350 acres summer crops, &c. =	1,650	Interest of 5 % on capital of £10,000	500
			2,558
		Balance	1,945
	£4,503		£4,503

There would, of course, be bad years, when the crops would be less than I have stated; but, on the other hand, the land is so rich that there would be years when the crops would be much heavier. I have not credited any sale of young stock; but, on the other hand, there are always contingencies on every farm which would counterbalance that profit. On the whole, I think it may be taken as a fair statement of profit on an average of years, but it must be remembered that such a result could only be arrived at after two or three years of careful labour and attention. The case under the native system is very different, and sometimes shows a balance on the wrong side; but what else could be expected from all the holidays and careless cultivation?

GLOSSARY

OF A FEW TURKISH TERMS, ETC.

Agha—An officer, and applied to those about the Serai. It also is equivalent to our term "gentleman," and is an ancient title.

Almeh—Female dancers, who perform at private houses for hire.

Altùlùk—A debased silver coin, equal to six piastres.

Anadooloo—Anatolia, Asia Minor.

Arnaout—An Albanian.

Arshin, or "*Pic*"—A measure of length, varying from 25·70 inches, or 67·79 centimètres, for the cloth "arshin," to 26·34 inches, or 66·91 centimètres, for the builder's "arshin."

Ashr, also *Ushr*—The tithe.

Assur—Ruins.

Bairam—A festival of three days, which succeeds the *Ramazan*.

Bash—Head; chief.

Bashi-Bazouk—Literally, light-headed; a foolish fellow; but it is applied to irregular troops.

Bédel—The military exemption tax; also called "bedelie," "askerie," &c.

Beshlik—A debased silver coin, equal to five piastres. It is the official currency.

Bey—A title formerly of the holder of an Imperial fief ("bey-lik"). It ranks with a lieutenant-colonel in the army, is attached to his title, and is hereditary.

Beyler Bey—Bey of beys; an ancient title given to military commanders of provinces under the feudal system, and carrying three horses' tails as emblems of rank.

Bin bashi—A colonel in the army.

Cadi, or *Cazi*—A member of the Ulema, and a judge.

Caimacam—A governor of a caza, or district next in rank to a sandjak or liva.

Capitan—The commander of a ship.

Capooji—A chamberlain; officer of the seraglio; literally a doorkeeper.

Caza—A district, next in importance to a sandjak or liva.

Charshy—A bazaar.

Chelibi—A Christian gentleman.

Chiflik—A private estate or farm.

Chinganeh—Gipsy.

Commune, vide *Kariyé*—An administrative subdivision.

Damga—Government stamp affixed to certain home-made goods, and for the purpose of levying duty.

Defterdar—The accountant-general of a vilâièt.

Demir Yoloo—Railway.

Demoyeros—"Elder" or "Primate." An elective municipal functionary.

Dervish—A Turkish monk. There are various fanatical orders of dervishes.

Divan—An Assembly in Council of State officials.

Dragoman, or *Terjuman*—An interpreter.

Dunum—A land measure of forty "arshins," but variable. The rough method of measuring land is by *paces*; forty-four paces was the old "dunum," and forty paces is the new "dunum."

Effendim, or *Effendi*—Equal to "sir," but a customary expression of address when speaking to any class.

Eiálet—One of the late divisions of the empire, which was divided into sandjaks, &c.

Emir—Prince.

Ferik—A lieutenant-general or general of division in the army.

Fetvah—A counsel's decision, or a judicial decision either of the Sheik-ul-Islam or of the Mufti for a fee.

Firenk—European; Frank.

Firman—An Imperial edict or order headed by the Sultan's signature.

Ghiaour (from "Gueber," a fire worshipper)—A term of contempt; an infidel; also used to express Christians in general without intending insult.

Gumruk—Custom-house duties.

Harem—Sanctuary; that part of the Serai appropriated for women; the courtyard of a mosque.

Hatt-i-Cherif—An Imperial ordinance; the illustrious writing.

Hatt-i-humayoun—An Imperial ordinance; the august writing.

Hejira—Flight. The Moslem era dates from the year of the hejira, or flight of the prophet from Mecca.

Hodya Bashi—A term applied to the Mouhtars, or mayors of Christian communities; the head man of a village. *Hodya*—The tutor to the royal princes.

Ihtiar—Primate, or elder; in Greek "Demoyeros," a member of the Communal Municipal Council. By law these functionaries are elected by the citizens, who pay at least fifty piastres per annum in direct taxes.

Ihtisab—A generic name for the aggregate of certain indirect imposts. In some places a specific term used to designate duties on sales and gate dues of towns ("octrois").

Iltizam—The system of farming or selling the collection of taxes to private speculators.

Imam—A Turkish priest, next in rank to a Khatib; also one of the titles of the Sultan. The Imams read the prayers, and the Sheiks preach.

Imaret—A hospital or soup kitchen for the relief of the poor, travellers, &c.

Iradet—An Imperial ordinance.

Jami—A mosque of the higher class.

Kariyé—Commune; the smallest administrative subdivision or unit.

Kayim—An inferior order of the priesthood, next in rank to a Muezzin.

Khatib—A priest attached to a mosque, next in rank to a Sheik.

Kiahaya—Master; steward; lieutenant; a village official appointed to attend to strangers. *Kiahaya-bey*—Formerly the title of the Minister of the Interior.

Kilé, or *Kilo*—A corn measure, which varies with locality. That of Constantinople is equal to 7·29 gallons, 33·14 litres, or about $\frac{9}{10}$ of a bushel; that of Salonica is equal to about four bushels.

Konak—A government house. Also used to designate a gentleman's house.

Koorban-bairam—The feast of sacrifices celebrated by rejoicings, &c.

Kot—A dry measure, about two gallons.

Kùbleh—The point to which a Moslem turns when at prayer.

Mahallé—A quarter of a town, or an urban commune.

Malmudiri—The accountant of a caza.

Medjliss—Court-council.

Medresseh—A college attached to the great mosques.

Meidan—An open square, or piece of ground.

Mejidieh—A silver coin; 20 piastres, or gold; 100 piastres; an order, or decoration.

Mekteb—A school.

Mesjid—An ordinary mosque, which has neither a Sheik nor Khatib attached to it.

Meylivi—Spinning dervishes.

Mollah—A superior member of the division of the Ulema; an interpreter of the sacred law.

Mouhtar—A chief municipal officer (mayor) elected by each community possessing twenty or more houses in the commune.

Mudir—A magistrate at the head of a nahièk, and sometimes of a caza.

Muezzin—Inferior officers of the mosques, who call to prayers from the minarets, next in rank to an Imam.

Mufti—An interpreter of the law; a member of the Ulema; a counsel.

Multeyim—A tithe farmer, also termed "Usahrdji."

Mushir—A title sometimes borne by Pashas; a Field Marshal in the army.

Musselim—A governor of a city.

Mutessarif—An administrative functionary at the head of a sandjak.

Muuhassibedji—The accountant of a sandjak.

Nahieh—A large rural commune, or sometimes an aggregate of several smaller communes, administered by a Mudir.

Namaz—The Moslem prayer recited five times a day.

Nizam—The regular active army.

Oke—A weight equal to 2·83 lbs., 1·28 kilogrammes; it is also used for liquids.

Piastre—The official piastre, $\frac{1}{100}$ of a Turkish lira, or 2·166 pence.

Ramazan—The ninth month of the Turkish year, in which falls the fast of twenty-eight days of that name—the Mahommedan Lent.

Rayah—A non-Musulman subject of the Porte.

Redif—The reserve force of the regular army.

Rossoumât—A name given to some miscellaneous and indirect taxes, varying in different provinces.

Salyané—A new tax on property.

Sandjak—An administrative province of the second order; a liva, governed by a Mutessarif.

Spahi—Formerly the holder of a Government military fief, now a term applied in some places to the "Tahsildars."

Tahsildar—Government collector of taxes.

Tanzimàt—Reform; specially applied to the measures carried out in 1839.

Tapou—A title-deed; a peculiar feudal tenure of land.

Tekieh—A Mahommedan monastery.

Teskéré—A passport.

Timettoo—The new income-tax.

Ushr, also *Ashr*—The tithe.

Ushurji—Tithe collector.

Vacouf—A kind of copyhold tenure, by which property is held in trust for certain ecclesiastical or charitable corporations.

Vali—A Governor-General of a vilâièt.

Verghi—A tax or tribute raised on property and income.

Vilâièt—An administrative division of the first class, divided into sandjaks.

Wokalut—The system of collecting taxes on Government account, as opposed to the Iltizam.

Yorouk—Turcoman of Asia Minor, &c.

Zaptieh—Policeman.

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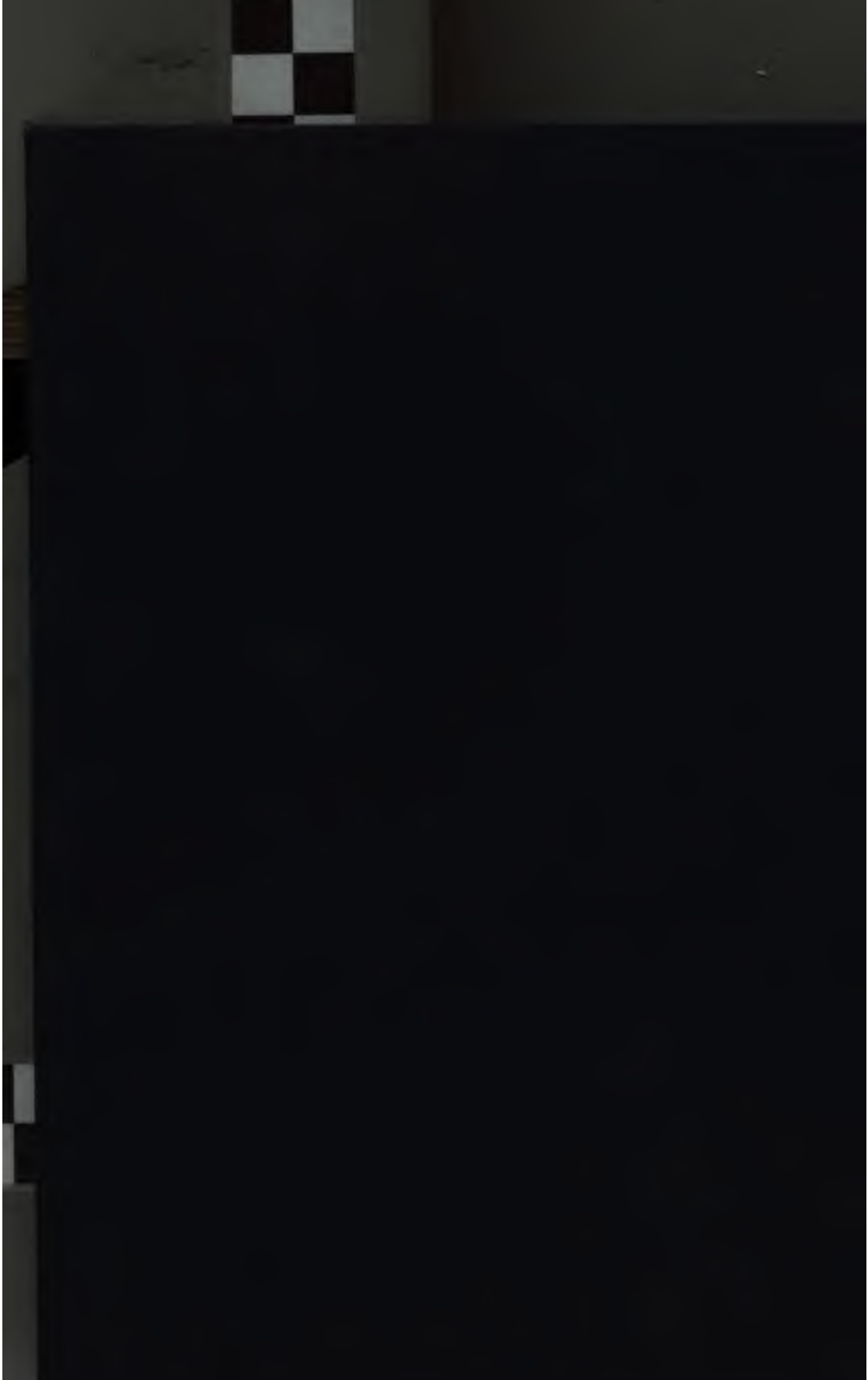
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